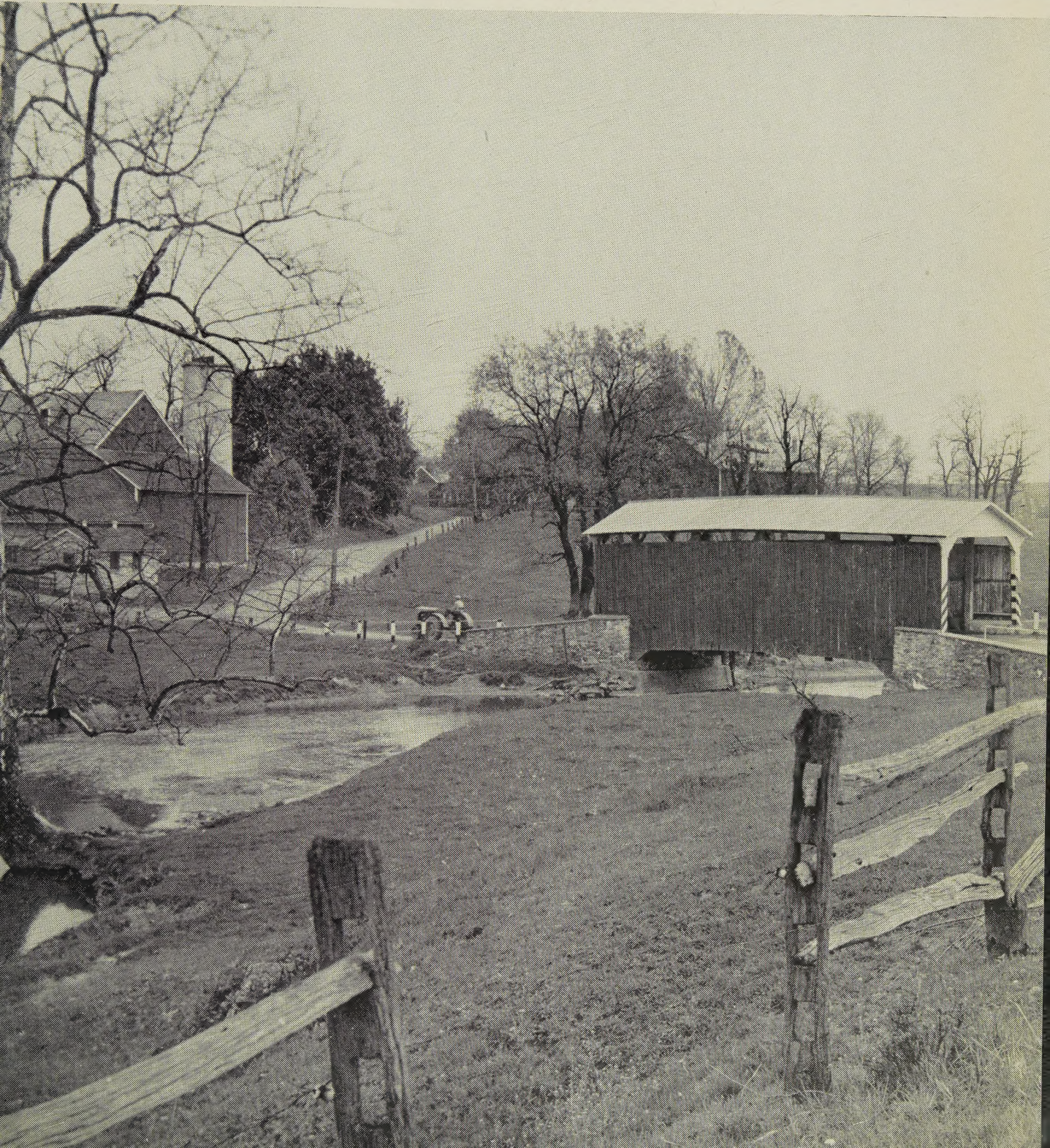


MENNONITE LIFE

April, 1949



**Published in the interest
of the best
in the religious, social, and economic phases
of Mennonite culture**

Binders and Portraits

1. *Mennonite Life* takes pleasure in announcing that its readers may now conveniently preserve their copies of *Mennonite Life* in binders made for this purpose. Made of black imitation leather, these binders will hold ten issues (Vol. I-III) and are offered at cost, \$2.50 each, postage prepaid.

2. We are also offering bound volumes of the first ten issues, 1946-48, of *Mennonite Life* at cost, \$6.00 each, postpaid.

3. Many have ordered and others have received as premium the 18"x 24" colored portrait of Menno Simons by A. Harder. We shall be happy to fill further orders for this picture at \$3.00 each, postpaid.

4. The *Mennonite Life* office has just received copies of the recent copper-plate, 8"x11" etching of Menno Simons by the noted Dutch artist, Arend Hendriks (see *Mennonite Life*, July, 1948). Prints of this portrait, which has won acclaim among European artistic circles, are available through *Mennonite Life* at \$5.00 each, postpaid.

Address all correspondence:

MENNONITE LIFE

North Newton, Kansas

COVER

***Lancaster County
Landscape***

Photo by George F. Johnson,
Agricultural Extension Service
State College, Pennsylvania

MENNONITE LIFE

An Illustrated Quarterly

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April, 1949

No. 2

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Contributors in this Issue

(From left to right)



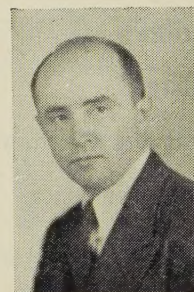
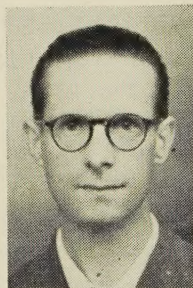
WM. H. STAUFFER, pastor and farmer, Sugar Creek, Ohio; interviewed by G. K. Rule, Soil Conservation Service (p. 15).

RUTH BIRKHOLTZ-BESTVADER, journalist of Prussian Mennonite background, has recently come to Colombia (p. 39).

J. G. REMPEL is minister and leader of Bible school of Mennonite church, Rosthern, Saskatchewan, Canada (p. 26).

W. F. GOLTERMAN, professor at seminary; chairman of Dutch Mennonite Conference, Amsterdam, The Netherlands (p. 20).

JOHN F. SCHMIDT has served Mennonite churches and is now assisting in the editorial office of *Mennonite Life* (p. 4).



D. PAUL MILLER, instructor of social sciences, Hillsboro, Kansas, is writing a dissertation on Amish in Kansas (p. 18).

DIRK CATTEPOEL of the Mennonite church, Crefeld, Germany, traveled extensively in America in summer of 1948 (p. 31).

PIERRE WIDMER is teacher, pastor, and editor among the Mennonites of France, Montbeliard, France (p. 30).

J. WINFIELD FRETZ, associate editor of *Mennonite Life*; has been instrumental in establishing a rural life institute (p. 28).

A. D. STOESZ, chief of Regional Nursery Division of the United States Soil Conservation Service, Lincoln, Nebraska (p. 6).

NOT SHOWN

ALBERT J. PENNER, Congregational minister in Holyoke, Massachusetts, comes from Mountain Lake, Minnesota (p. 33).

E. K. FRANCIS, sociology department, Notre Dame University, completed a study of Mennonites in Manitoba (p. 21).

ACKNOWLEDGMENTS

Photography p. 5, Reuben Fanders. Photography p. 7 (top, left and bottom, left), p. 9 (bottom, left), pp. 10, 11, 12, 13 (top and bottom, right) SCS photos, B. C. McLean. Photography p. 6 (bottom, right), Herman Vossen. Photography p. 7, p. 8 (top, right), SCS photo, R. W. Hufnagle. Photography p. 8 (bottom, left), SCS photo, D. E. Hutchinson. Photography p. 9 (top), *Mountain Lake Observer*. Photography p. 9 (bottom, right), D. A. Sanders. Text and photographs pp. 15-17, *Soil Conservation*, October, 1948. Cuts pp. 18, 19, *Cherry-Burrell Circle*, July-August, 1947. Illustration p. 23, *Harpers New Monthly Magazine*, 1880. Cut p. 35, World Council of Churches. Cuts pp. 44, 45, Schlechter's, Allentown, Pennsylvania. Translation *Mission Work in Colombia*, p. 37, Mary Becker. "A French View" by Pierre Widmer from *The Mennonite*, November 30, 1948.

Farming—Our Heritage

BY J. WINFIELD FRETZ

and took the man, and put him into the garden of Eden to dress it and keep it.

AGRICULTURE is the chief occupation of the men of the Bible. God first created the earth, then made man out of the earth, and finally bled that he care for and live off its fruits. There is no doubt that the Scriptures teach that land is sacred, that possession of it entails responsibilities and obligations. These truths are set forth in the covenants between God and Adam, Noah, Abraham, Isaac and the children of Israel under Joshua. God is the owner of the land; giving it to man as His trustee. According to God's plan revealed to Micah every man should own a portion of land. "They shall sit every man under his vine and under his own fig tree." While every man is entitled to own property, no one is permitted to abuse it, to impoverish it or even to own too much of it. Often in human history men have forgotten about God's plan. They began to selfishly grasp more land than they needed for themselves and thus prevented others from having any. Through Isaiah God sharply denounced such practices. "Woe unto them that join house to house, that field to field, till there be no place, that they may be placed alone in the midst of the earth."

For centuries our forbears were a refugee group. Injustice and persecution drove them out of populated areas into the remoter countryside and even out of the more hospitable countries into the more hospitable ones. Accounts for the early exodus from Switzerland into the Rhine Valley, Holland, France, and later into eastern Europe. The isolated countryside provided the best means for survival. The soil, indeed, became the "good thing" because from it an existence could be extracted. Land then as now, was scarce; and as a persecuted people, Mennonites had to take the less desirable lands, the hillsides, the swampy terrain, and the more unproductive soils. Even after persecution had passed, there were laws preventing them from purchasing land or if land could be purchased under the law of *jus retractus*, members of the state churches could reclaim the land by paying the original price, regardless of improvements that had been made.

Adversity was for centuries a relentless taskmaster for our forefathers. To survive on poor land required increasing application of energy and an extraordinary ability to build up the soil fertility. This often meant trying new ways of farming in order to produce the best results in new and difficult circumstances. As a result, Mennonites were among the first in Europe to adopt new methods of fertilizing the land, of feeding cattle, of planting new crops. Their skill in draining swamps paid off in later years. Once effective drainage systems

had been devised, their soils proved to be rich and productive. The lessons learned on the poorer soils when applied to better land were of course, valuable lessons and likewise resulted in bountiful production. Thus, adversity became one of the basic factors explaining why Mennonites have a tradition as expert farmers.

Common hardships frequently drive people into a close bond of union. One cause of persecution of Mennonites was their unorthodox religious views. Just as these views caused persecutions, so too it was these religious views that resulted in the development of a strong bond of brotherhood making them willing and able to endure severe persecution. In time they became a separate people with a distinct culture as well as a distinct view of religion. The Bible, especially the New Testament, became the chief guide for church and community life. The sacred admonitions concerning love and mutual aid were given practical application, and this in turn produced group strength and solidarity. The poor were assisted to find land and helped to become productive members of the community. Begging and idleness were frowned on, members meeting with economic reverses were helped back on their feet. Investments in outside organizations were forbidden; the charging of interest was considered unscriptural. The Swiss Brethren established one of the first credit unions for farmers in Europe. The whole idea of brotherhood thus became an integral aspect of what they conceived to be true Christianity. Farming became the accepted and chief way of life. Other occupations were unfavorably looked upon.

Farming was chosen as a vocation partly because it provided the best means of earning a living while permitting expression of their religious convictions, which at the time were unacceptable to the state. Years of persecution cemented the practice of farming into the customs and group values of the Mennonites. It is an honorable heritage—indeed, a God-given one. It is well that through the centuries they have discharged their stewardship faithfully. The custom of nurturing the soil by means of rotation of crops and by using artificial fertilizers has been good stewardship. Today the newer practices of land-use such as contouring and strip-farming are becoming widely accepted. Our government is willing to help those who do not now use good soil conservation methods. There is no excuse for today's farmers to rob the soil or to allow wind and water to carry it away. It is the modern farmer's obligation to "dress and keep" the land as much as it was at the time he was first placed on this earth. Farmers are God's modern husbandmen and they must see that the fertility of the soil is preserved for their children and their children's children.

The Challenge of Easter

BY JOHN F. SCHMIDT

THE Christian world accepts Easter as an objective, historical fact. "They sealed the tomb and set a guard"—emphasis is placed upon the earliest attempts to prevent a resurrection as well as all possible rumors of such a possibility. But today such events as the birth of Jesus, His active ministry, His passion, His death on the cross, and His resurrection are accepted by Christians as well as many non-Christians as historical events that took place at a certain stage of the world's history.

But if Easter is *only* an objective event, something that *has* happened and upon which the curtain of time has fallen, then it has no transforming power, it does not challenge us to new life, offer us the resources of a living faith, or demand a decision, a choice of loyalties. To fulfill its mission in the life of a Christian, Easter must pass from the realm of objective, historical events to the realm of subjective, personal experience. From being an incident in the first century of the Christian era it must become a continuing challenge, pressing us to accept its faith and live by its values.

It was this aspect of Easter that first made its impact upon the disciples and the early Christians. Once the disciples had been known as unlearned fisherman, some of them shy and fearful, others tactless and aggressive. Self-interest had dominated their thinking. In times of crises they had fallen to the temptation of violence and retaliation. After Easter these same disciples are transformed into bold zealots, unselfishly devoting themselves to the proclamation of the resurrection and the new life it promised to all. They stand as pillars of faith, fearing neither persecution nor death, hailing the supremacy of love and practicing forgiveness toward all.

They were prompted by more than a desire to tell the story of things that had happened—they were under compulsion to preach for decision; the Easter experience prompted them to plead for commitment to the Christ who was victor over doubt, despair—victor, even over death! Here was power to be unleashed—the power of an endless life! There was a new object of devotion and loyalty. In fact, there was a new standard of value; “If ye then be risen with Christ, seek those things which are above.” Since He is risen we, too, must rise above the vicissitudes of time and fate, above cynicism and defeatism, above the blight of loss and the corruption of gain.

Today Easter challenges us to seek the things which are above, to apply its values, and live by its faith. Powerful and demonic forces have swept the earth bringing with them pessimism, fear, and despair. Even good people have fallen to the seduction of evil because evil

has been so successful. Reconciliation and forgiveness have seemed so illogical to the men of power. When Christians lose heart and accept the standards of secular power, we are threatened with an overruling pessimism and defeatism. "Nothing matters, there is no future worth striving for, the Sermon on the Mount was meant for this generation," and so on *ad nauseum*.

To yield to such pessimism is to invite the fires hell which burn but do not consume; it is to accept expediency as the ruling motive in life at the cost of integrity. This pessimism leads to a cheap valuation of human life of which war and enforced misery is the logical result.

Easter challenges this cheapened and pessimistic attitude toward life. Fear, doubt, despair, loneliness, and even death are *not* the end. They may be but the sowing of seed which will blossom and bear fruit in other and more enduring forms of loveliness. Since death has been swallowed up in victory, faith, love, and sacrifice are not vain. If man was of such great value to God that He gave His Son who overcame the world of evil and conquered death, then we are to cultivate reverence for God's children. We can be confident that evil is not all-powerful. Pessimism is not the last word. Indeed, we can dare to lose ourselves in sharing the light of life in raising the fallen, and cheering the faint, in bringing an Easter dawn to those who are bereft of faith and love. If Easter has become a reality, an inner experience in our lives, we have the privilege and are duty-bound to help usher in the resurrection in the lives of those who are burdened with their Gethsemane. The cross and pain of Good Friday precede the life and hope of Easter morning.

Have you considered Easter as a continuing, transforming experience and made your guiding decisions life according to its values? As Joshua spoke of old, the challenge comes to us today "Choose ye this day whom ye would serve!" Are you going to serve Him whose faith in the way of sacrificial love was forever vindicated by the Father? Are you going to serve Him who through the resurrection has assured us that labor in the Lord, no unselfish service, and no passion for a divine order in a time-doomed world is ever thrown away? Choose your loyalties today. They will determine whether you, and indeed whether the world, shall deserve and experience the gift of light and life. "If ye then be risen with Christ, seek the things which are above."

A Touch of Spring



SOIL CONSERVATION



Waldo Harder, Whitewater, Kansas, inspecting wheat grown on terraced field. Newly constructed terraces can be seen in background. Harder farmstead in distance.

God is our father, the soil is our mother, nature is our teacher . . .

(Below, right) George B. Neufeld (dark overalls) on his farm near Mountain Lake, Minnesota, inspecting contour strips with Sam Franz, district supervisor (right), county agent Herman Vossen (holding transmitter), and Norman Boyce, SCS farm planner (see also top p. 9.).

(Below) A. H. Klaassen, Whitewater, Kansas, holding sweet clover planted in alternate rows with oats.



THE soil is the life-blood of any nation. From it come all the things we need for sustaining life. It is the source of all our food, clothing, and most of our fuel and building material. Good soil, used wisely, results in good crops, livestock and food, comfortable houses, and healthy, happy people. Poor soils make poor farms—poor people.

Generally, when our forefathers came to America, they settled on farms with good soils. The topsoil was, on an average nine inches deep. It was rich in humus from the decayed leaves, stems and roots of trees and grasses. The trees and grasses protected the surface from washing and blowing. With the removal of this cover and continued cropping, however, soils have changed. Rains do not enter the soil as readily, thus increasing run-off. Fibrous roots of the grasses decayed long ago, thus leaving the soils powdery and subject to blowing. Soil erosion has taken a heavy toll of the farms in the nation. The nation's average depth of topsoil has been reduced by one third, and the fertility of most soils is reduced proportionately.

Every community is affected by erosion. Wind, sheet, and gully erosion do not respect farm boundaries. The soil may be blown or washed from one farm on to another, causing untold damages on both. Gullies on one farm cut back into adjoining farms. Stopping erosion in one part of a gully does not stop it at other parts. All farmers up to the top of the hillside must work together to control the gully. The same is done for entire watersheds. It is a problem for many farmers, not just one. Individually they can tackle the problem piecemeal and do little good. Jointly and cooperatively they can do the whole job with lasting benefit to all.

Soil and fertility losses are a concern of all the people, not just the farmers. Soil is the basic resource on which the wealth and welfare of the nation rests. Wise use of good soil makes farmers prosper. Good farm income means more trade for towns and cities and enables



THE FARMER

Businessmen to pay better wages. Better wages enable the wage earner to provide a better diet for his family. If a nation and its citizens prosper, so will its schools, churches, and other institutions be well provided. Imperished soils, on the other hand, provide poor income for the farmer, the businessman, and the wage earner, as well as the institutions which they are expected to support.

Furthermore, poor soils produce poor quality foods. The foods we eat are not nourishing if the soils they are grown on lack minerals. This has become especially noticeable in older countries where soils have been cropped for a long time. It is reported, for example, that "the Japanese people have a very high illness and death rate; diseases are almost universal at certain seasons. The soils of Japan are in large part mineral poor." Our own country, young as it is agriculturally, also has its nutritional problems. This is evidenced by the large number of "rejects" of draftees found physically unfit during World War II. Most of these came from localities where soil erosion was severe. Draftees coming from the corn belt in the most western states, where soils are less severely eroded, were in much better health generally.

Community action is required to correct these problems. The responsibility for conserving the soil rests with every inhabitant of the country. Recognizing this job as a public responsibility most states have passed laws whereby farmers can organize to do this job cooperatively. They permit the organization of Soil Conservation Districts as subdivisions of the state, like school districts, without power to tax or go into debt.

Soil Conservation Districts are locally organized and locally administered units of government that enable farmers and ranchers to work together to conserve their land and water resources. Organization of such a district is up to the people in the area. *It is entirely voluntary.* It takes the vote of at least the majority of land owners or operators. Once a Soil Conservation District is or-



B. F. Ensz, near Beatrice, Nebraska, in his contour planted corn which yielded 13.6 bushels per acre more than his corn in straight rows in identical circumstances.

.... toil is our experience and our treasure, life is our goal.

(Below, left) On farm of Katherine Hofer, near Huron, South Dakota. Many varieties of trees in this two-year old shelter-belt are showing satisfactory growth (1939).

(Below) J. B. Claassen on his farm near Beatrice, Nebraska. He is telling the Extension Soil Conservationist that he lost hardly any soil after several heavy rains.





On farm of Joshua J. Hofer, near Carpenter, South Dakota. Trees are to be planted on the contour in these furrows and dams will be built across the drainage channel.



The J. J. R. Claassen farm near Beatrice, Nebraska, showing tree planting on steep slopes made ten years ago to control erosion. Farm pond may be seen on left.

ganized, a board of supervisors consisting of five members is elected from farmers living and farming in the district. This board administers the affairs of the district. Together with other farmers the board members analyze the local conservation problems. Since they live and farm in the district, they are aware of the conservation needs. They know many of the things that need to be improved. They develop a program of work that serves as a blueprint to enable them to go about the conservation job systematically.

Once this job is thoroughly analyzed, it becomes obvious that some outside assistance is needed. An organized Soil Conservation District can get assistance from various state and Federal agencies, or from individuals. Since the Soil Conservation Service of the United States Department of Agriculture is set up to supply conservation technicians, it is one of the agencies from which help is asked.

Although farmers often know the causes of erosion and the remedies, they lack the technical knowledge needed to do the job properly. Soil Conservation Service personnel assigned to districts are trained in the science of soil and water conservation, bringing together the

fields of soil, biology, forestry, engineering, agronomy, and farm conservation planning. They are equipped by their training to plan the conservation of a farm and improvement of land use. Thus, the Soil Conservation District provides the means by which supervisors, farmers, and technicians work cooperatively to reduce erosion, use the land properly, and improve it for greater productivity.

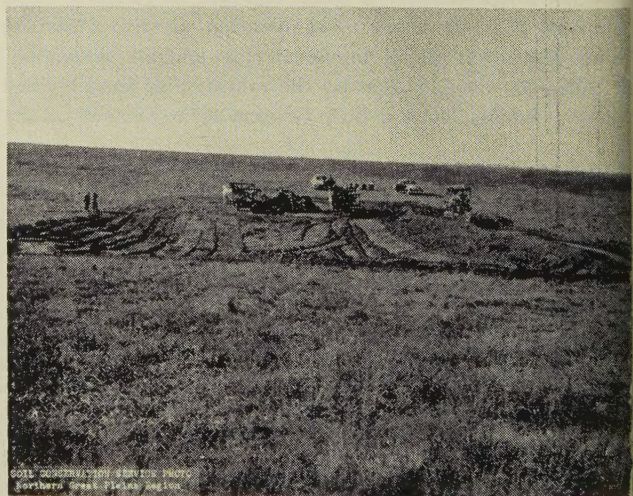
Participation in the activities of the Soil Conservation District is entirely voluntary. If a farmer desires the help of the district, he makes application to the board of supervisors. When he works out the needed farm conservation plan and agrees to carry it out, he becomes a cooperator with the district. As a cooperator he is entitled to all the services that the district has at its disposal.

The farm conservation planner, assigned to the district by the Soil Conservation Service, helps the farmer analyze each part of the farm to determine its capabilities and needs. Land should be used only for what it is suited. Slopes which are too steep for cultivation should be in trees or grass. If these have been removed, they

Waterway of alfalfa and brome grass with a complete program of soil and water conservation on adjacent land.



Constructing a stock water pond with modern machinery under direction of the Soil Conservation Service.





Conservation tour on George B. Neufeld farm, Mountain Lake, Minnesota, July, 1947. Note contour strips.



Demonstration of blasting a ditch for drainage and a tile outlet during conservation tour on Neufeld farm.

ould be replaced. Slopes which can be farmed, but are too steep to prevent rapid run-off, should be contour-farmed and terraced and supplied with grassed outlets to carry away surplus water without erosion. Gullies must be filled and planted with trees or seeded with grass to protect the surface from further gullyng. Before they are properly treated such gullied areas are wastelands that interfere with farming operations. After proper treatment of a gully, the farmer can grow fence posts from planted trees or cut hay from seeded areas. Fields must be rearranged and fences reset to fit new field patterns, which follow the contours. Some fields are subject to wind erosion and must be given different treatment for the control of water erosion. This may require tilling the land to leave the stubble on the surface, straight or contour strip cropping, or planting strips of trees and shrubs across the fields to reduce the force of the winds.

Whatever problems may be on a farm, the farmer, the conservation officer and the farmer reach an agreement as to what must be done to protect the land and put it to its best use. Mostly, this cannot all be done in one year. Though

Putting a diversion ditch into creek in background to save farm from flood water.



he is convinced of the needs for conserving his soil and water, the farmer must also make a living while he is putting conservation on the land. Consequently, adjustments are made more gradually. In the farm conservation plan the farmer schedules what should be done on each field each year.

The conservation plan shows the map of the farm, the kind of soil, slope, and degree of erosion of each field, the rearrangement of field boundaries, gullies to be filled, waterways to be seeded, the crop rotations, tree plantings, pasture improvement, lands to be irrigated or drained, and other measures that are required to improve the use of his land and conserve the soil, moisture, and fertility. Doing these things on his land will provide a good living for the farmer's own family, and also enable him to pass the land on to posterity in as good or better condition than it was when he received it.

As a cooperator with the Soil Conservation District he is able to get the use of large equipment which he could not afford to buy. Such equipment is needed to build dams or water holes, fill large gullies, plant trees, and sometimes to build terraces. Trees and shrubs can be had through the district for farmstead and field wind-

On John M. Tschetter farm, Huron, South Dakota. Seeding a grass mixture in trashy cover of old alfalfa field.



break plantings. Superior grasses and legumes, which cannot be bought on the market, can also be had from the district. Then, of course, the district has the services of trained conservation technicians versed in the different services, such as agronomy, soils, engineering, biology, forestry, and range conservation.

The conservation plan is the farmer's own, made with the help and guidance of technically qualified men. Uppermost in the minds of the Soil Conservation Service technicians and the farmer are two questions: What is the soil of each field capable of producing? and How must the land be treated to control erosion, improve its fertility, and put to its best use? Only when these questions are fully answered can they be satisfied. The land has been trusted to the farmer's care. He must treat it in the best manner to assure greatest returns without damaging it. As a cooperator with the Soil Conservation District he has the benefit of the services it offers.

Fortunately for the American farmers, every state of the Union now has Soil Conservation Districts with which any farmer can cooperate. On January 1, 1948 there were 1,944 districts covering 1,051,376,919 acres, of which 673,126,313 acres is farm land. Of the six million farms in the country, 4,303,294 were within district boundaries. Since the first Soil Conservation District was organized in 1937, some 159,396,000 acres, or 22 per cent, of farm land have been planned for conserving the soil. Over half of this has been given conservation treatment.

Commendable, indeed, are the accomplishments to date. The complete job, however, is far from being done.

Land is still eroding too rapidly in many localities; in fact, unless we increase the rate of soil conservation, land is wasting away faster than it is being conserved.

It is gratifying to those who are devoted to the cause of soil conservation to see most of the Mennonite farm communities in the United States in Soil Conservation Districts. This in itself is evidence that they are vitally concerned about conserving their soil. Furthermore, they recognize that the job can be done better and faster by working together rather than individually. The number of district cooperators among Mennonites is gaining, as it is among other denominations. They realize the advantages to be gained from such cooperation. Because of their position of leadership in their communities, a considerable number of Mennonites have been elected to serve on district boards. This is evidence of their recognition of the need for conservation. It gives them a voice in deciding what should be done in their own community. It enables them to fill certain obligations which they owe their fellow farmers. Furthermore, it aids in getting wider acceptance of soil conservation among Mennonites because of the confidence they have in their own supervisors. On the whole, Mennonites settled on the more productive farm lands in the country. The areas in which they reside are generally not as hilly nor is the soil as sandy, so that washing and blowing are less severe. Even though erosion is less spectacular, this does not mean that it is not taking its toll. Soil washes away often without forming gullies, and even the heavier soil may blow away when the surface remains unprotected.

Farmers on the better land in the country have the

Alternate rows sweet clover and oats, A. H. Klassen, Whitewater, Kansas. After harvest, sweet clover will take over.





H. Klassen (right), his nephew, and SCS technician, Van Withee, shown standing in field of certified brome grass.

test responsibility. If poor land is worth saving, good land should be worth much more expense and effort to serve it. For every dollar spent on soil conservation, 10 to 30 per cent increase in yield can generally be expected. As good stewards of a God-given resource we cannot afford to waste or abuse what has been placed in our care, for does not the Bible say: "For to every one who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away."

Cooperative activities, such as the Soil Conservation Districts offer, are not new to the Mennonites. From the very beginning they have been known to tackle their problems as a group. This is the case not only along charitable lines but also in their agricultural work. As specific examples one can cite their early work of dike construction and drainage projects in Holland and Prussia. This hard work, which still stands as a monument to their industry and thoroughness, could not have been done individually; it required planning, organization, and cooperative work. Their method of colonization is their example and so are their *Hiltsverein*, schools, and similar activities.

Agriculturally the Mennonites are known the country over as good farmers. Traveling through south central Kansas by train recently, I overheard the conductor to a passenger: "This is Mennonite country. They are hard farmers and work hard. They take good care of their land. They can make anything grow on the poorest soil where others often fail." Similar things have been

said about the Mennonites in other parts of the country, more recently about an eastern group which settled on a tract of swampy land in New Jersey. Others have proved these qualities in pioneer settlements in South America, Mexico, and Canada.

People who are so deeply rooted in agriculture and who as a group are still deriving their livelihood mainly from farming must have a deep love for the land. This love for the land can find a most useful outlet through the Soil Conservation District. The districts and the Mennonite farmers can be mutually helpful to each other. They deserve the full support of each other.

A TESTIMONY FROM ILLINOIS

"A good man leaveth an inheritance to his children's children" (Proverbs 13:22). I have lived on the farm where I was born for almost fifty-six years, and have farmed it myself since 1917. I believed then in a soil-building program and made plans accordingly and have consistently kept at it. I became convinced a few years ago that there is even more to do if we are to leave an inheritance in the soil to our children's children. I believe we need to conserve every bit of soil and moisture, add humus and tilth by using the methods we find needed by an analysis and study of our own farm, then work out a plan that will benefit its present and future owners and operators. I believe the future economy of our nation depends much upon the kind of treatment we give our soil now.

—E. J. Raber



Brome grass waterway in foreground. Terraces in field in background on A. H. Klaassen farm. Whitewater, Kansas.

WHY I PRACTICE SOIL CONSERVATION

A Testimony From Illinois

SOIL conservation is not new, and many of us have been practicing phases of soil conservation for many years. However, during the last decade a new emphasis has been put on saving our topsoil. With the organization of Soil Conservation Districts an increasing number of farmers are making complete conservation plans for their farms. Here is an outline of some of the conservation practices we have put in force during the past ten years.

Ours is a typical Bureau County, Illinois, farm of 240 acres, located on the west slope of the Bloomington Moraine System. The land is rolling with a slope of 1 per cent up to short slopes of 15 per cent. The soil is a brown silt loam that varies in depth from a few inches on the steeper slopes, to 4 feet or more on the more level land. This soil washes easily. Originally this soil was high in organic matter, high in available phosphorous and in potash, but low in lime. Recent soil tests show that most of this farm needs 4 tons of agriculture lime and 1000 pounds of rock phosphate per acre. Tests show it to be still high in potash.

The farm is operated under a long-term, 50-50 live-stock lease; landlord and tenant fully cooperate in their attempt to bring the farm to a high state of fertility. Accurate farm business records are kept in cooperation with the Farm Bureau- Farm Management Service and

the Department of Agricultural Economics, College of Agriculture, University of Illinois.

We started to operate this farm in 1939 and at once began a definite crop rotation- and a lime-phosphate program. In 1942 we did our first contour-planting of corn. About this time we organized the Bureau County Soil Conservation District. In 1944 we worked out a complete conservation plan in cooperation with the Soil Conservation District. Following are listed the farm management- and soil conservation practices as they are in operation today.

We are at present using two crop rotation plans. One 80-acre plot that is comparatively level and has no cross fences was divided into four fields and has a rotation of corn, corn, oats, and grass. The grass is a mixture of red clover, alfalfa, and timothy. About 20 acres is contoured and the rest of it is laid out so most of the cultivation is done across the slope. The other, a 160-acre plot has three fields of 40 acres each with a rotation of corn, oats, and grass. The grass is a mixture of red clover, alfalfa or sweet clover, and timothy. There are also 22 acres of permanent pasture, an odd field of 9 acres, and the farmstead. Some of the fences follow the waterways, making it unnecessary to cross these waterways in farming. High-productivity hybrid corn varieties and the new varieties of oats are being used. All told, 150 acres are being farmed on the contour.

he livestock program consists of a dairy herd of 15 to 20 cows and about the same number of young cement stock, about 16 sows for spring farrowing, about 12 sows for fall farrowing. Manure is hauled to the field, and crop residue is left on the fields. The grain is sold, but no hay or straw is removed from the farm. About 8 tons of high-protein supplement is hauled each year.

The entire farm is being covered with 4 tons of lime and 1,000 pounds of rock phosphate per acre. A number of grass waterways have been established. The county highway put in three drop boxes at large culverts on the road. These dam up the surface water and keep the fields from washing. About 12 acres of bluegrass pasture was renovated by tearing up the sod with a field cultivator and re-seeding. One hillside where the top soil had been washed off was planted to evergreen trees and a hedge of multiflora roses 800 feet long encloses the property on two sides. Another small area between two waterways was planted with honeysuckle, roses, and a deer refuge for a wildlife refuge.

The question is often asked, "Does it pay?" The answer is, "Yes, it pays." It pays in larger yields. Yields are definitely stepping up. It pays in holding the top soil. It pays in the satisfaction of knowing that the land is improving in fertility instead of deteriorating. It pays in the knowledge that with high living standards, a better community, a better church, and a fuller Christian life are possible.

—E. I. Culp

Testimonies From Pennsylvania

• SOME twenty years ago Father Snively was visiting our farm. I showed him where both side gutters of the road were full of silt-fine soil which had been washed there the night before by a heavy thunder shower. Many small corn plants were mixed in this silt. I said, "Look at the loss." "Well," he said, "you can't help it, can you?" I replied, "I guess not." Today I couldn't say, "I guess not." The Soil Conservation Service came around. They made surveys and staked the lines on the contour. We are now plowing, planting, and cultivating our fields on the contour as laid out by the

grass waterway on farm of E. I. Culp. To left and right, corn and beans on the contour.



technicians, trained for this service. With showers as heavy as the one mentioned above no soil has gotten to the road or stream.

A neighbor, J. W. Breneman, Willow Street, Pennsylvania, has about eleven acres of bottom land along Pequea Creek, which was covered with four inches of mud from farms in the watershed. A farm surveyed by the Soil Conservation Service for Earl Groff had not lost any soil in the same storm. Not only is soil saved in a good soil conservation plan, but the water also stays on the field.

In some cases diversion ditches and/or terraces are necessary. The construction of these are supervised by the technician and paid for by the farmer. Most states now have an enabling law which puts the program in the hands of local farmers. Besides this sometimes the Extension Service helps so there is no excuse for the wasteful practices still followed by some farmers. In fact, I would not call them faithful stewards. While you may have no law to put them in jail, they are robbing posterity without an excuse.

—H. H. Snively

I started contour farming about 1941, being the first one in my immediate neighborhood. By this time there are a few others who have "stripped" their farms also.

I am thankful to the Lord that there were those who saw the need of this program and have been willing to share their heritage with others.

The advantages of contour farming are, briefly:

In the first place, I am always working on the level.

Secondly, when a heavy shower comes I am thankful to the Lord, knowing that every row of corn will hold a lot of water, which we need so much in our light, hilly soil.

Third, when I have just harrowed, it takes a heavy rain before the water runs off!

Fourth, washouts and gutters are a thing of the past.

Fifth, I know of farms near here that are not stripped where much of the best soil is washed out on the highway—so much of it that I have known cases when traf-

A former gully prepared for waterway and seeded to brome and western wheatgrass.



fic was held up and cars had to be pulled out. Then, of course, the soil had to be removed which still adds more to our already high taxes.

I now think of a farm which I have always known—whenever a heavy rain came much of the soil was washed out on the highway until last summer some person called my attention to it. The present owner of the farm has adopted soil-conservation practices and now that doesn't happen; that is proof that contour farming will keep our good soil.

Oh, I wish we could live up to the command given to our first parents in the garden "to dress and keep the earth."

As for increase in crop yields I am just coming to the time when I can look for that, Oh, how I appreciate this God-given gift—the soil—which we all need, and think we should strive to keep it the best way we can.

—Aaron R. Hess

A Testimony From Minnesota

George B. Neufeld became a cooperator with the Cottonwood County Soil Conservation District in the fall of 1945 and started his conservation plan in 1946. After two years he has made many changes in his field arrangement and established good conservation practices on practically all his land.

He has seeded a six-acre contour strip of his steepest farm land to brome grass for seed. In all, 26 acres have been contour strip-cropped. On other parts of the farm

where the slope is less, he uses contour cultivation on 72 acres. Grass waterways are established in ravines to prevent gullying.

Drainage is another important part of Mr. Neufeld's conservation plan. 4,300 feet of tile were installed to drain and make first class land of ten acres, otherwise low-producing land. Approved type surface inlets and tile outlets have been installed. 300 feet of open ditch was constructed by blasting with dynamite to provide a good outlet for one tile line. (See page 9.)

Mr. Neufeld says, "Soil conservation practices pay and I have found it to be no more work to farm my fields on the contour than in the square field method. I expect my yields to increase as I get a good rotation established and when I am ready to retire and turn my land over to someone else, it will be in better condition than it is now."

In general, the Mennonite people in Cottonwood County are very co-operative in doing soil conservation work and are eager to establish good farming practices on their farms. A large percentage of the co-operators in the County Soil Conservation Districts are Mennonites.

Sam Franz, a leader in his community, is a member of the Cottonwood County Soil Conservation District Supervisors. He is a booster for soil conservation work and one of the first in the county to establish contour cultivation practices on his farm.

Olaf Skramstad, District Conservationist, SCS, Marshall, Minnesota

Newly constructed terraces cut onto an established brome grass waterway on Waldo Harder farm, Whitewater, Kansas.





Air view of William H. Stauffer farm, Sugar Creek, Ohio. Strip crops on the contour prevent any serious erosion.

Dressing and Keeping the Earth

W. H. STAUFFER INTERVIEWED BY GLENN K. RULE

ALL-AROUND CONSERVATIONISTS are hard to find, but William H. Stauffer, a Mennonite preacher and a successful farmer of Sugar Creek, Ohio, comes as near filling such a role as any I know.

I had heard about his success in rehabilitating three formerly abandoned hill farms in Tuscarawas County. I went there in late May and found his meadows knee deep in water and almost ready to cut, but I also found the old man shoulder deep in community affairs. "Right now," he said, "we are busy trying to get a cooperative farming unit established so we can can chicken, fruit, vegetables, and so on. You see, we need something here to give employment to some of our young folks so they don't need to go off to a factory to work."

The day before he had been in Columbus, attending a meeting of leaders who were discussing pending farm legislation in Washington. On the following Sunday he had to discharge his usual responsibilities at the church, in addition to conducting a funeral service. When you consider that Stauffer is a member of the Board of Supervisors of the Tuscarawas Soil Conservation District,

that he is on the Ohio Farmers' Institute speaking staff, and that he makes rather frequent and long trips into the western states in the interest of his church, you can rightly conclude that he is a busy man.

Herbert Marshall, the district conservationist, drove me over to Sugar Creek where we met Curtiss O. Steele, the local farm planner, W. Stauffer and his son, Bruce. We paused under some towering oaks near the roadside. A few of these giants had been cut and sold for lumber.

On leaving the small oak grove, we went by one of the two farm ponds on our way up one of many hills. On the way up the first hill, the lower part of which is now in pasture, Stauffer began to unfold his story of the rejuvenation of the land. "My imagination," he said, "was caught by the idea of taking a piece of land worn out by man, and attempting to put it back into the productive condition in which it was when God first set man over it. Incidentally, the purchasing of a piece of land which no one else wanted also fitted my pocket-book. It seemed that Providence was with me because, within 3 years, three adjacent farms became available. A doctor friend and I embarked on a great adventure.

"We bought the first farm in the fall of 1940. No one wanted it, so we bought it for \$2,400. Immediately, by selective cutting, we obtained white oak timber which sold for \$1,400. Thus for \$1,000 we had obtained a comparatively new four-room house, an old 35 by 70 log barn, about 30 acres of land suitable for tractor farming and 90 acres of hilly woodland and pasture.

"The following spring we bought a 55-ton car of lime, and 2 tons of 20 per cent superphosphate. We applied 3 tons of lime and 400 pounds of phosphate per acre on the pasture. We plowed 13 acres, top-dressed it with 3 tons of lime and 400 pounds of 0-12-12 per acre. Then we sowed 1 bushel of oats and 15 pounds of alfalfa per acre. When the oats were in full milk stage we cut them for hay. We had a wonderful stand of alfalfa which we pastured after October 25. The following winter we hauled 115 loads of manure onto these 13 acres.

"That same spring we also purchased 2,000 evergreens, 1,000 red oak, and 1,000 black locust trees. These we planted in contour furrows 7 feet apart.

"In the summer of 1941 we bought another 55-ton car of lime. We plowed 5 acres and applied lime and fertilizer as before. Then we broadcast alfalfa with no cover crop. Again we got a wonderful stand. The remaining lime plus some AAA fertilizer was broadcast on the permanent pasture.

"In the fall of 1941 we bought the 120-acre farm next

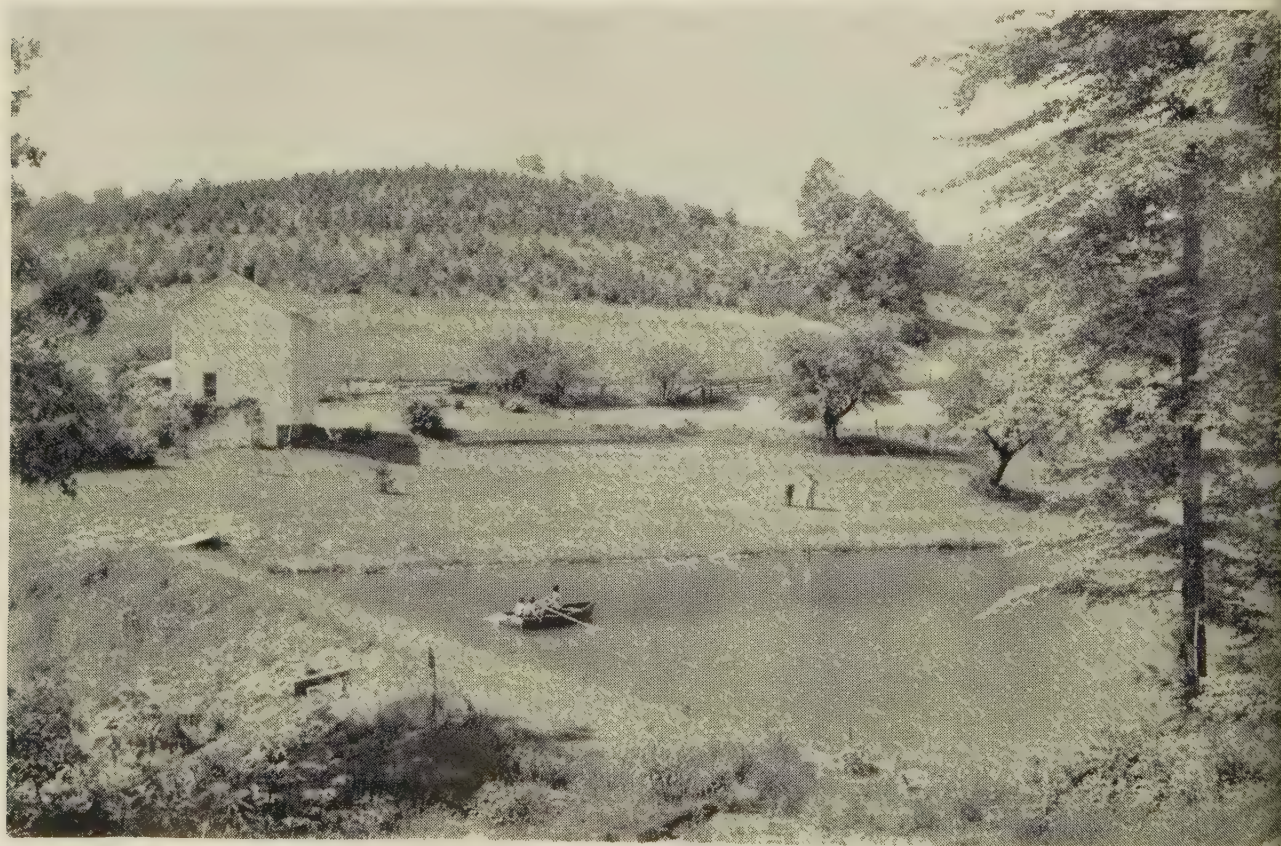
to ours for \$3,500. It, too, had been partly idle and partly farmed in a destructive fashion. About 50 acres was good tractor farmland, and the rest was woodland and pasture. Through selective cutting we obtained white oak timber which sold for \$500. From the tops which the lumber company left and from low-grade trees, we sawed enough lumber to build an extension to the second barn, a 20 by 30-foot hog shed, and a car and tractor garage and corn crib. We did the carpentry work ourselves, and bought only the siding for the barn and the cement, sand, and gravel for the foundation.

"In the spring of 1942 we purchased 6,000 evergreen and 4,000 tulip poplar seedlings which we planted in contour furrows 7 feet apart, on hillsides which should never have been cleared. In the spring of 1943 we planted 4,000 evergreens. That year we also purchased two 55-ton cars of lime for both pasture and field treatment.

"Just below the house on our first farm is a small stream fed entirely by springs. We hired a 6-ton crawler tractor and slip-scraper, and put an earth dam across this stream. We have a dam about 90 feet wide, 175 feet long, and approximately 10 feet deep at one end. At the shallow end we hauled in 20 tons of fine gravel for a bathing beach which we roped off for our youngsters. This pond is stocked with bluegills and bass. Our families vacation here.

"In the spring of 1944 the third farm was sold at pub-

A vacation spot on the Stauffer farm. Contour plantings of tulip poplar and pine cover hilltop in the background.





Stauffer family enjoying strawberries in hillside patch.



Part of herd of sleek herefords on the Stauffer farm.

uction. A neighbor bought it for \$4,500, but never
ed onto it because he doubted whether he could make
ing there. So he sold it to us. Immediately we sold
0 worth of timber, and a steep hill with about 3
of bottom land for \$500. On this farm we have a
y 80-foot bank barn and an old two-story four-
log house.

In 1943 I helped sell the idea of a soil conservation
ict to the farmers of Tuscarawas County, and later
ected as one of the supervisors. We lost no time
aving the district lay out our entire farm for strip
our farming with a rotation of corn, wheat, alfalfa
clover, and alfalfa and timothy. This was one of the
moves we ever made.

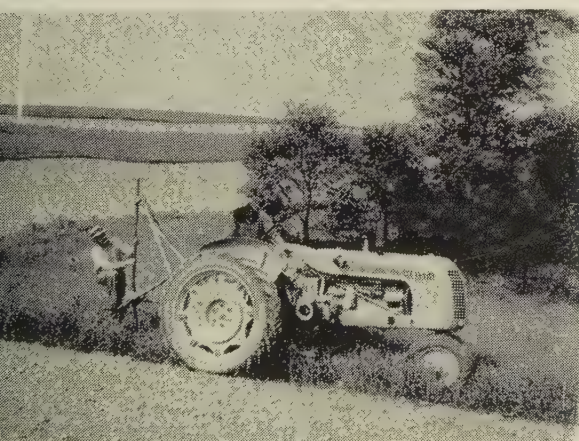
At the suggestion of the county agent and the rep-
entative of the Soil Conservation Service in our dis-
we experimented with the trash-mulch method of
ing alfalfa. We selected 5 acres of land which had
lying idle for 3 years. One-half had nothing but
rty grass and broom sedge growing on it; the other
had corn stalks and weeds. We double-disked the
once and applied 15 tons of fertilizer. We double-
ed it again, and applied a ton of 0-12-12 fertilizer.

We doubled-disked it once more and broadcast 8 pounds
of alfalfa, 4 pounds of clover, and 3 pounds of timothy
per acre. Then, after going over it again once with the
cultipacker, we went home and somewhat skeptically
waited upon the Lord. However, in due season we had
our reward, a wonderful stand of both alfalfa and clover.
Had it not been for the dry summer we would have taken
a good cutting off about July 10. Instead, we turned 35
head of cattle in for about 5 days. Then we clipped the
weeds. In September we turned the cattle in again for 4
days, and in October we turned them back a third time
for a few days.

"The first farm we purchased had always been owned
by one family and their direct heirs. The original sheep-
skin deed was signed by President Van Buren. You see
the present generation is about 10 to 15 years older than
I am. We bought all of this land from estates that were
being settled. The heirs didn't see the opportunity or the
feasibility of keeping most of the land in grass or pas-
tures. They thought the land was too steep for modern
tractor farming. It is steep but we use our implements on
the contour and practically everything is done with an

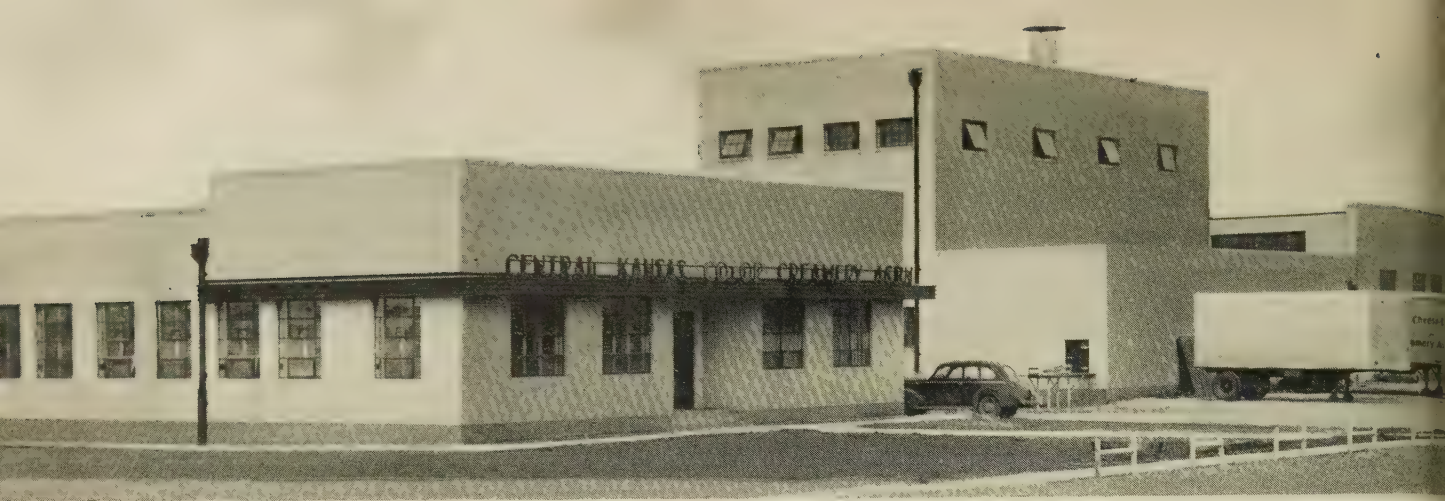
(Continued on page 40)

Stauffer demonstrates power-driven post-hole equipment.



Buildings are built largely from salvaged materials.





The new plant of the Central Kansas Cooperative Creamery Association, Hillsboro, Kansas, opened in December, 1946.

COOPERATIVE TRANSFORMS RURAL ECONOMY

BY D. PAUL MILLER

"KANSAS grows the best wheat in the world" and "Kansas is the bread-basket of the world" are slogans naturally prized by Kansans. And there is actually little thought of the implications or dangers involved.

From the time the Turkey Red Wheat was brought to the prairie states by the Mennonites up to the present time, the main farm crop has been wheat. Wheat and small grains have been the chief source of livelihood for the Kansas farmer. With the constant production of small grains has come a condition called "soil mining" (steady impoverishment of the soil). It is obvious that the gradual but constant decrease in soil productivity which accompanies small-grain farming, cannot be continued indefinitely. The question is, how can we satisfactorily remedy "soil mining"? How can it be done in an economical and practical manner?

One solution to this question was introduced when the Central Kansas Cooperative Creamery Association

began operating in 1936. The Mennonites introduced hard winter wheat into this area. Today these Mennonites are playing an important part in the shift from small-grain to dairy farming which they made possible through the organization of the Central Kansas Cooperative Creamery Association which offers top market prices for dairy products, and still keeps the profits within the community in the form of dividends.

When the Central Kansas Cooperative Creamery Association began operating in the heart of the Mennonite community at Hillsboro, six of the seven members of the board of directors were Mennonites. Three of these six original members—H. R. Nickel, Harrison Unruh, and D. P. Kasper,—have continued to serve up to the time of reorganization in February, 1949. Throughout the history of the creamery there have never been less than four Mennonites on the board.

The creamery began with 90 shareholders. Today there are 2,400 patrons, 2,377 of whom are paid-up shareholders. According to estimates of the manager and some members of the board of directors, at least 50 per cent of the patrons are Mennonites; originally the majority of the members were Mennonites. Eighteen trucks on 18 milk routes and 8 trucks on 24 cream routes cover Marion, Harvey, McPherson, and Dickerson counties completely and partially the counties of Butler, Chase, Saline, Morris, Geary, Rice, Reno, Clay, and Sedgwick. The names of some of the Mennonite churches in the area where the creamery operates are: Brudertal, First Mennonite, Johannestal, Ebenfeld Mennonite Brethren, Hillsboro Mennonite Brethren, Gnadenau Krimmer Mennonite Brethren and Alexanderfeld Church of God in Christ—all of the Hillsboro vicinity; Mennonite Brethren and Friedenstal Mennonite of Tampa; Lehigh Mennonite, Lehigh Mennonite Brethren, and Springfield Krimmer Mennonite Brethren of Lehigh; Goessel Men-

Section of creamery plant showing two 1,000-gallon storage tanks, two 500-gallon processors and other equipment.



te, Tabor and Alexanderwohl of Goessel; Gnaden-
 Emmaus, and Swiss of Whitewater; Walton Men-
 te Church of Walton; Pennsylvania and Hesston
 ge, of Hesston; Burns Mennonite, of Burns; Lone
 Church of God in Christ, of Galva, and others.

In the year 1948 the creamery carried a volume of
 ness of over five million dollars. Total sales were
 9,974. Total operating expenses were \$873,849. After
 market prices were paid to patrons for produce, there
 a balance of \$116,559 to be paid in dividends to the
 0 patrons and shareholders. At present the creamery
 s milk, cream, and eggs. It manufactures and sells
 er, Grade A milk (pasteurized as well as homogen-
), condensed milk, milk powder, cottage cheese, sweet
 m, cultured buttermilk, ice cream, condensed butter-
 k, and whey; it also markets Grades A,B, and C
 . A fleet of some sixty trucks is operated.

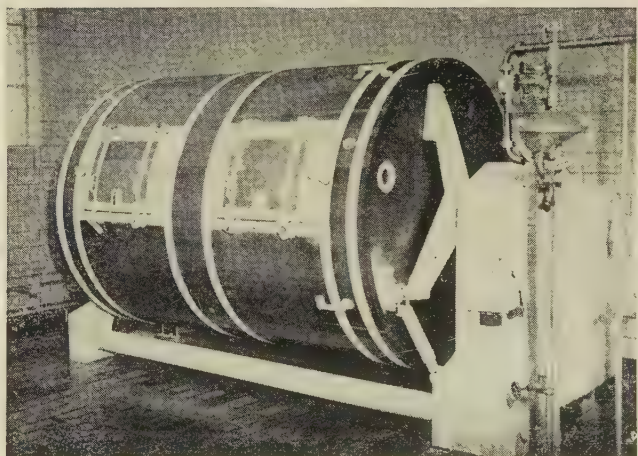
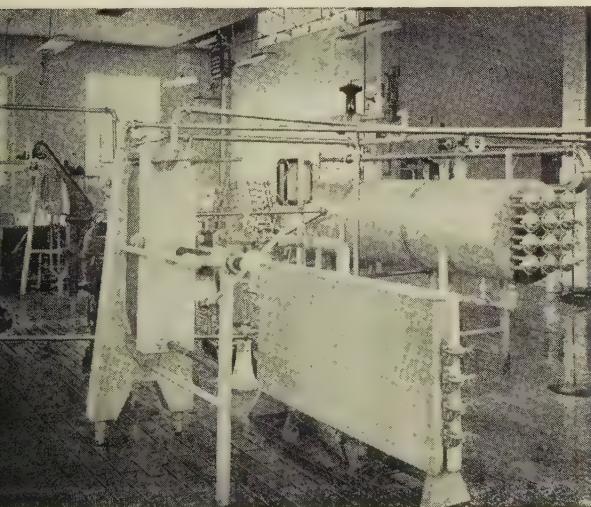
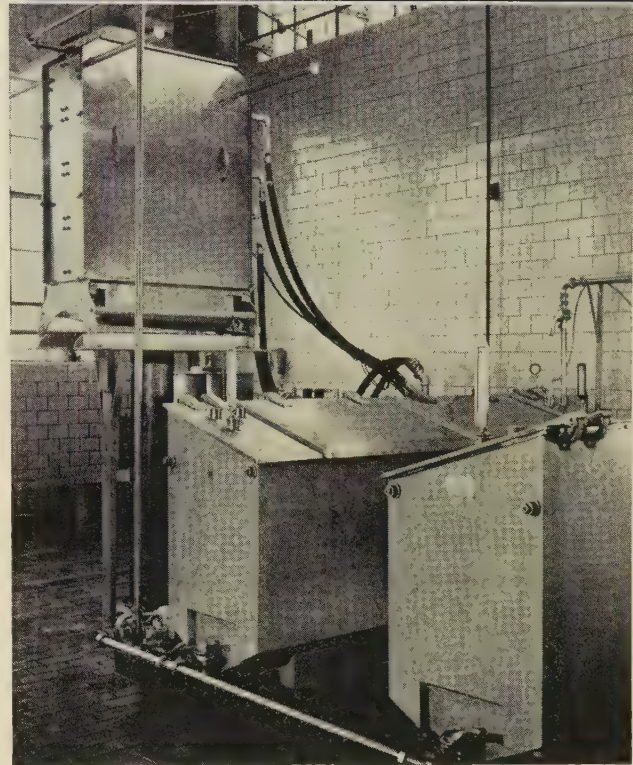
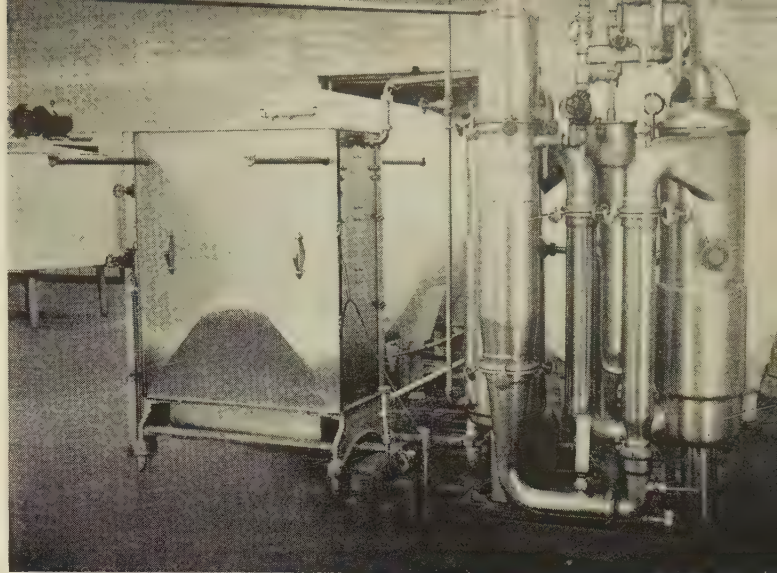
The total mileage of the entire fleet in 1948 was
 0,000 miles or 80 times around the world. Two of the
 i-trailer trucks equipped with refrigerator units make
 s to Texas twice a week, hauling sweet bottled milk
 cottage cheese. There are 183 employees working
 ne counter sales department, dairy plant, boiler house,
 age, egg department, and as truck drivers.

In its early history the creamery was located a block
 main street in the center of Hillsboro. The constantly-
 wing business soon made it necessary to have greater
 sical facilities. Consequently, a new plant was
 aned. Construction was begun and in December, 1946,
 as completed at the cost of nearly one million dol-
 . It is conveniently located at the north edge of the
 limits.

This progressive venture of the community has re-
 ed in some definite changes in the economy of the
 munity. Farmers tell us the future will witness the
 blishment of a dairy community. P. H. Penner and
 (Continued on page 40)

(Top right) Vacreator, coolers, and spray pasteurizers.

(Bottom) Cooler and heaters. (Right) Drum churn.





The Harrison Unruh farm north of Hillsboro showing Ayrshire herd. Sons, Allen and Chester, are baling alfalfa hay.



The Byron Unruh farm northeast of Marion, Kansas.



Herman Regier, Hillsboro, and his registered Guernseys.



Darlene Regier and Holstein, originally a 4-H project. This cow has produced 847.5 pounds butterfat in one year.



Herd sire of P. H. Penner Ayrshire herd, Hillsboro, Kansas. He was brought to Hillsboro from Newton, Pennsylvania.

Allen Unruh with milkers ready to milk the Ayrshires. Modern machinery is used to process feed.





The West Reserve west of the Red River and south of Winnipeg, near the United States border in the province of Manitoba. This compact settlement of Mennonites was begun in 1874. Note original Mennonite villages names.

Mennonite Contributions to Canada's Middle West

BY E. K. FRANCIS

THE 75th anniversary of the first arrival of the Russian Mennonites in Western Canada seems an opportune occasion for stock taking. However, the assessment of gains and losses in the cultural and social sphere is made somewhat precarious by the lack of any generally accepted standards of evaluation. In our day and age, at least one aspect of social progress can be expressed in terms upon which most people are likely to agree: economy. We thus propose to consider the economic benefits which the Dominion has derived from the admission of approximately 30,000 Mennonites from Russia to the prairie provinces in two great movements—one extending from 1874 to 1876, the second from 1923 to 1930. In several different instances Mennonites have acted as important spearheads in the colonization of Canada's Great West, or have been used as positive test cases on the basis of which major agricultural policies have been formed.

In 1872, when the Canadian government sent its special agent, William Hespeler, of Preston, Ontario, to the Ukraine, and made every other effort to persuade as many of them as possible to settle in the newly founded province of Manitoba, nobody was really quite certain whether the prairie north of the 49th parallel was at all a place suitable for farming and

large-scale settlement. True enough, even before the first *Bergthal* people landed on the banks of the Red River in 1874, hundreds of hardy pioneers of British-Ontario stock had begun to populate the vast empty spaces south and west of the as yet tiny town of Winnipeg. But it was quite obvious to everybody that they alone would never be able to guarantee the success of the ambitious colonization program on which the very existence of the young Confederation had been made dependent. The Crown Colony of British Columbia had joined the other provinces of Canada under the condition that it would be linked with them by a transcontinental railroad; this constituted an enormous undertaking which was doomed to economic failure unless the vast territory between the Rocky Mountains and the Great Lakes could be filled rapidly with settlers.

Thus the Canadian government followed the example of the United States in its attempt to attract the attention of immigrants from Europe. Yet Great Britain was herself engaged in a great program of industrial expansion and at the crucial moment could spare few prospective settlers. Charity cases,—usually the overflow from its city slums, many of which were unsuited for the task ahead—were available. Other schemes concerning immigration from Europe proved similarly futile. The great-

est drawback was perhaps the competition by American interests who not only had a more favorable climate, better communications, and supposedly more fertile land to offer, but who often used unscrupulous means to divert the coveted stream of immigrants to their country. Thus the Mennonite scheme was actually the first chance to put Western Canada on the map as the goal for any large-scale immigration from Europe.

As early as November 30, 1872, the *Manitoba Free Press* indicated the broader significance and economic implications of this project in the following passage: "The attention which will be drawn to our country by this movement will have the effect of bringing here a great share of the steady immigration which for years has been filling up the Western States." Both Canada's authorities and the public entertained high hopes that many other groups, particularly from Eastern Europe, would follow the example of the Mennonites, adding valuable human material to her pioneer population. Although it took another fifteen years before large contingents of Eastern Europeans found their way to the prairie provinces, at least part of this second immigration wave was a direct result of the success with which the Mennonites had become established. This is particularly true of certain groups of Germans from Russia, and of the Ukrainians. Thus it may be said that the Mennonites opened the flood-gates to a steady influx of continental farmers who have contributed so much toward the development of Western Canada.

This, however, would not have been possible if the initial test-case of the Mennonites had not proved beyond any doubt that a colonization project of this type could be made to work. Under the prevailing conditions the task was tremendous, its early success was dependent on certain economic conditions which at that moment, perhaps, the Mennonites alone were able to implement. On the one hand there was the difficulty of financing a large-scale group settlement. This was overcome by two factors peculiar to Mennonite social organization: namely by the operation of their own communal banks known as the *Waisenaemter* and *Brotkassen*, and by the formation of mutual aid among different Mennonite congregations. Through these agencies, and guaranteed by Ontario Mennonites, a government loan was granted. The burden of the loan was thus widely distributed and cheaply managed. The second condition concerns the utilization of certain types of land.

All the early settlers who came to Manitoba consistently by-passed the swampy plains and open prairie which they encountered when entering the province through Emerson. They chose homesteads either along the rivers or among the hills, in broken or wooded land similar to which they were accustomed. In point of fact, the Mennonites themselves at first accepted a tract of land, the East Reserve, which was of the above type, but later proved to be largely marginal and even sub-marginal. Soon however, Jacob Y. Shantz, assisted by

some of the immigrants themselves, selected another parcel to which the parties that followed were directed, and into which many of the East Reserve homesteaders began to move within a few years. This was precisely the open plains region which large numbers of other pioneers had to cross in order to reach the Pembina Hills, and which they had not deemed suitable for settlement. Only the Mennonites realized the great possibilities offered by these prairie expanses which were to become the West Reserve and one of the most prosperous farming districts of Western Canada. To them it was familiar country which bore much resemblance to the steppes of Southern Russia. But more than that, their own social traditions and farming practices, so different from those of the Ontario settlers, effectively enabled them to colonize the open prairie. Not only did their village habit and solid type of communal organization make settlement there psychologically tolerable and even possible, woods were not an economic necessity for them since their open-field system and their big brick stoves which they had adopted in Europe did not require wood for fencing or for fuel. Not even for their first dwellings did they need any timber, since they constructed primitive sod huts similar to some of their former neighbors. Nor was the insufficiency of water supply felt by them as too great a hardship in view of their village pattern and use of common pastures.

While they were thus capable of making a good beginning on lands which to others appeared so forbidding they also had the technical knowledge necessary to utilize such land to their best advantage. They were quite conversant not only with methods of draining, but also with what later became known as "dry-farming." Under the great Cornies in Russia the *Schwarzbrache* had been introduced in their colonies. Upon settling they at once surrounded their farmsteads and villages with well-planned shelterbelts: native trees were planted and soon they converted a dreary treeless prairie into a blooming garden. These efforts made theirs not only a pleasant place to live but also an object of envy to those who had failed to see the treasures hidden in this barren ground.

A decade later the Mennonites once more acted as a spearhead of colonization and a test-case in an unsettled area. Although the extension of the settlement into what is now Saskatchewan was in itself not inaugurated by them, they were the first to demonstrate the possibility of farming in the more northern parts of that region. In their attempt to secure a contiguous bloc of land for their population overflow in Manitoba, they were drawn to an area near Prince Albert, Saskatchewan, which as yet was practically empty. Here the Rosthern-Hague colony was established, which after a few years became as prosperous as the mother colony, forming the nucleus for further settlements.

While they continued to do their full share toward the general prosperity of their country as good farmers



Early Mennonite villages, West Reserve, Manitoba. Village pattern has been preserved by Mennonites to the present.

solid businessmen, their achievements were now much less conspicuous. A new challenge arose only after World War I with the necessity of rescuing thousands of their brethren from Soviet Russia.

During and after World War I it was generally realized that due to the haphazard, partly speculative, partly fraudulent, manner in which farm land in Western Canada had been disposed of in the past, enormous areas of arable land were withheld from cultivation and the building up of a sound rural society. The Canadian Pacific Railway Company was anxious to settle privately owned but uncultivated land in the West with bona-fide farmers—prospective customers of their transportation system. In this project Colonel Y. S. Dennis was to play a leading role as the head of their department of colonization and development. Being acquainted with the Manitoba Mennonites since his early days as a surveyor, and having seen some war service in Russia, he became interested in the efforts of bringing the *Russlaender* refugees to Canada. Once more this particular group of prospective immigrants held out by far the greatest promise of making a large-scale colonization scheme actually work after several previous attempts had miscarried. Once more the question of financing such a project was the crucial test by which the Mennonites proved their superior value over many similar groups.

Two operations were involved: the transportation of

28,835 refugees, who were practically destitute, from various European ports to Western Canada, and their settlement on farms. The railroad company agreed to move them at a reduced rate, but only about one-third of them were able to pay even that much. The rest had to be brought over on credit which their Canadian and American brethren guaranteed in the same way as the Ontario Mennonites had once taken the responsibility for the government loan extended to the first immigrants to Manitoba. In both cases the loans could only be secured by virtue of the bonds of solidarity and mutual aid existing between different groups of this church in different countries, and because of the proverbial honesty, conscientiousness, and sense of moral responsibility for which the Mennonites were known among their creditors. This becomes clear when one realizes that the debt for transportation incurred with the Canadian Pacific Railway, the now legendary *Reiseschuld*, amounted to almost \$2,000,000. Nevertheless, it has been paid up in recent years through the cooperative effort of all concerned.

But bringing these immigrants to Canada was not enough. They also had to be cared for during the first weeks or months, aided in their adjustment to their new environment, and finally settled on farms—since Canadian regulations did not permit immigrants to take

(Continued on page 41)



Lester Hostetler (right), technical chairman of North Newton, Kansas, session of Conference, conferring with Ed. G. Kaufman, president of Bethel College, host of this session.

A French View By Pierre Widmer

I SHOULD like to express again to all those whom I visited my deep gratitude for the way in which you received me in your churches and in your homes. I am unable to do the same for you; but my Lord, who is infinitely rich and in whose name I come, will give it back to you a hundredfold in blessings of every kind. One thing that I can do is to tell you of certain impressions that I received among you, which it might be helpful for you to know and which I convey to you affectionately, not to flatter you, but to be of further service to you.

Among you I had great joy, the joy of finding myself with brothers and sisters in the faith and of being able to worship God with those who love Him and serve Him, and who also await the coming of the Lord Jesus from heaven (I Thess. 1:9,10). What a happy privilege to be together to adore our God! But at times I had the feeling—each one of my readers will examine himself to know if this word is true of himself—that you love your Mennonite church more than the Lord Himself, or sound doctrine more than the Lord, or the forms of the faith more than the Lord, or what is worse, the world more than the Lord! This trend was evident to me, here and there. And rest assured that while writing that I recognize the value of the church, and of sound doctrine, and of the forms of piety. Although in France we have lost certain outward forms, such as those concern-



The H. W. Meihuizens, The Hague, The Netherlands, were members of the delegation representing some 70,000 Dutch Mennonites.

MENNONITE WORLD

ing dress, let me say that I greatly prefer the practice of the thin covering, so suitable and at the same time so becoming, to the show of ridiculous hats and other worldly finery that I saw elsewhere. But, dear brethren and sisters, take note of the fact that a church never reaches a state of "having-attained," of being established in perfection; rather read again the letters to the seven churches of Revelation. It is so easy to believe that we are the best one of the churches, or still better: the best one among the best! May God preserve you from this, for it is a real danger for you.

On the other hand, I was deeply inspired by your missionary spirit and activity. Oh, when will we see flourish in our French churches such zeal for evangelization and mission work! May the Lord bless you richly in all that work, and through it may still many more souls be saved to the glory of our Saviour while it is day and we have the possibility of working. Pray for us, the Mennonites of France, in order that the Lord shake us, awaken us, and put us to work to announce Jesus, "the only name given unto men whereby they must be saved." As for knowing if you yourselves are doing what you can, when on the one hand, "the harvest is so great and labourers are so few," and on the other hand, your means are at present so great, that is not for me to tell you. Sometimes I had the impression of there being a certain wastefulness among you, because you live in the midst of such abundance. And yet the smallest piece of bread, the smallest gift of money, would be so precious in so many unfortunate countries, in so many missionary works. May the Lord help you to use wisely and to administer well all the wealth and possessions that He has entrusted to you; for you will have to give an account for it all, dear friends do not forget that.



... Thiessen (left), Canada, visiting with Samuel Geiser (right), Switzerland, Emil Haendiges (center), and Dirk Cattepoel (rear), both of Germany.

CE IMPRESSIONS

There is a third matter to which I would like to call your attention; it is that you take on very rapidly the prevailing habits of life in America. The immoderate use of chewing gum, even in church during the worship service, (how improper: doubtlessly as serious as the matter of smoking) is a small, but very characteristic one of it among many others that are more important. And yet, your fathers came to America to have the right to be "strangers and pilgrims" on the earth. But many of you seem to think that you have gone beyond that stage, and that now you ought to become excellent American citizens, with everything which that implies, including military service. Well, dear friends, we have learned that in France, and I consider it an unfortunate experiment; do not try it! In such a condition our churches are no longer lights in the world. For the love of God, remain "strangers and pilgrims" in North America, even at the price of your splendid farms and your comfortable living if it is necessary. One does not hasten the coming of the Kingdom of God by definitely establishing himself upon the earth. And we Christians are to "look for and hasten His coming."

Dear friends, my heart is full of all that I would like to tell you, but it is time to close this letter. I should like only to leave you meditating especially on the letter to the Ephesian church recorded in Revelation 2. Certainly you are rich in work, in labor, in patience and under trial. But perhaps many among you have lost the first love of the church, the constant expectation and the ardent desire for the return of the Bridegroom, the Master, the Lord Jesus Christ. Dear brothers and sisters of Christ, may "the Lord direct your hearts into the love of God and into the patient waiting for Christ" (II Thess. 3:5); that is my final prayer and my affectionate greeting for all of you.



E. E. Miller, technical chairman of the Goshen, Indiana, session of the World Conference. E. E. Miller is president of Goshen College, which was host to this session.

A Canadian View

By J. G. Rempel

I HAVE before me the picture of the Mennonite World Conference, as taken at North Newton and later appearing in our periodicals. C. F. Klassen, sitting in the foreground, is pointing perhaps to the photographer. He could have just as well been pointing to the two threshing stones in front of the museum. To me those two stones assumed new significance during the conference days: Mennonites, a people destined for pioneering trek through the world with Bible and plough. The Bible, subscribed to in its basic principles by all the diversified groups, is still the foundation and symbol of our labor in the Kingdom of God.

To the history of the plow also belongs the threshing-stone—witness to ages of toil and perspiration—speaking of labor without haste in contrast to the speed of our time. Today, naturally, this ancient tool has been replaced by modern implements, going through the horse-drawn threshing-machine stage up to the self-propelled combine. Much toil but much success! Progress and prosperity, but also loss and poverty!

Now it is intermission which follows each session. I am observing the activity of the people from a vantage point on the steps of Memorial Hall. The aggregation is varied. The smooth-shaven faces are in the majority, but many bearded ones are noticeable in the crowd, too. There are ladies wearing hats, but also those with a



Harry Martens (center), receiving guests at Newton, Kansas. W. F. Golterman (right), chairman of Dutch delegation.

The Fourth Mennonite World Conference convened August 3-5, at Goshen, Indiana, and August 7-10, at North Newton, Kansas. Previous conferences took place at Switzerland, 1925; Danzig, 1930; and Holland, 1936.

(Below, right) Foreign representatives of World Conference, 1948. Countries represented: The Netherlands, Germany, France, Switzerland, Brazil, Paraguay, and India.

Dr. and Mrs. Leendertz greeted by Cornelius Krahn, former student of Leendertz at Mennonite Seminary, Amsterdam.



neat white devotional covering. How loyally they support the traditions of the forefathers, of which the dominant one is tenacious adherence to the word of God!

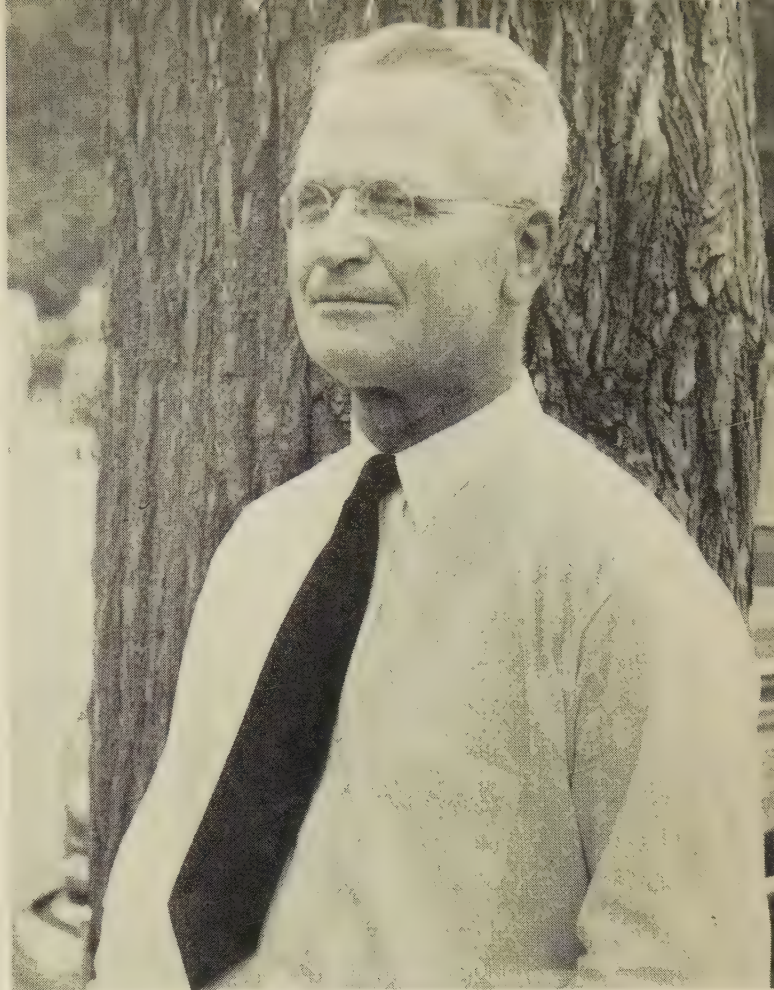
My eyes are now searching the foreign delegates and guests. I have seen some of them on the platform, others are easily identified from their pictures in the Souvenir booklet of the conference, and those whom I cannot recognize in either of these ways, I have pointed out to me. In times past I found it somewhat strange to realize the presence of French Mennonites. Switzerland, on the other hand, can hardly be separated from the Mennonite or Anabaptist concept, since it is the cradle of our faith. Similarly with Holland, the birth place of Menno Simons. The treks to Germany, Russia, and America by Mennonites of Swiss and Dutch background have given us a familiarity with Mennonites of these countries. But now the French Mennonites, too, have become an integral part of this concept. When I observed these beloved individuals from various parts of the world, whether with or without beard, pale office workers or ruddy, tanned southerners, or dark brown from India, a great thought overwhelmed me, rooted in the realization: We belong together. To arouse and secure this feeling in all Mennonites that we belong together was perhaps the chief aim of this Mennonite World Conference. This will undoubtedly bear satisfactory fruits, not only in so far as mutual aid is concerned, but also in a spiritual way. We will become more conscious of our heritage. Where one group has become lax, it will be encouraged by the other.

I am now back in the crowded auditorium of Memorial Hall. It has been said that we in America have seventeen or more different factions among the Mennonites. Here, however, we have in addition to these, Mennonite representatives from Germany, Holland, Switzerland, France, Brazil, Paraguay, and very likely still other countries. There are some present who in ordinary associations would not be able to fellowship with one another, who, for example, would not partake of the Lord's Supper together. In my mind I visualize a reader here and there breathing a sigh because of these divisions among us. The above-mentioned spirit of unity now

ears to sound as bitter irony. But why sigh? We
 d easily aggravate these divisions until they develop
 antagonisms which would prevent any form of co-
 ation. At the same time we may consider these divi-
 s as diverse God-given manifestations and in har-
 y with the Spirit of God, visualize a beautiful pat-
 woven of these diversities. Little weight is carried
 those who say: "Why this division? Why is it not
 ible to become one united denomination?" The im-
 ation naturally is, "Why are the others not of my
 ur opinion?" To that I would remark: "Why a union
 hese masses? We have a united field of labor in
 itable enterprises. Thus we have found a common
 s." This Mennonite World Conference has empha-
 d this in a special way. Let us be thankful for and
 inue to build upon this common basis.

There on the platform is E. Haendiges, from Ger-
 ay, who with sincere bereavement is reading his report.
 him speaks the voice of an intense German patriot
 is expressing his concern and sorrow for his mislead,
 ering, and sorrowing nation. This grief is shared by
 congregation which was scattered during its flight
 n the Russians. Thus this man has to bear the burden
 double woe. This makes me conscious of national dif-
 fances among the Mennonites in the world. It is, there-
 , encouraging to hear that the Dutch Mennonites
 e organized child-feeding centers among the Men-
 ites in Germany and are assisting them in many
 er ways as evidence of the fact that here, too, it is
 sible to disregard boundaries. We clasp our hands
 oss national differences. This has again been demon-
 ted by the Mennonite World Conference. This is the
 d of brotherhood the world of today needs. Instinct-
 ly our minds center upon the words of Psalms 18:29:
 and by my God I have leaped over a wall."

From behind the scenes of the Mennonite World Con-
 ference at North Newton comes the word that some of
 foreign delegates proposed—really requested—discus-
 a periods. The leadership, however, had not granted
 s. I can appreciate this request, since I too, have
 ened quietly to numerous things to which I could
 give my assent. At times I even felt a slight protest

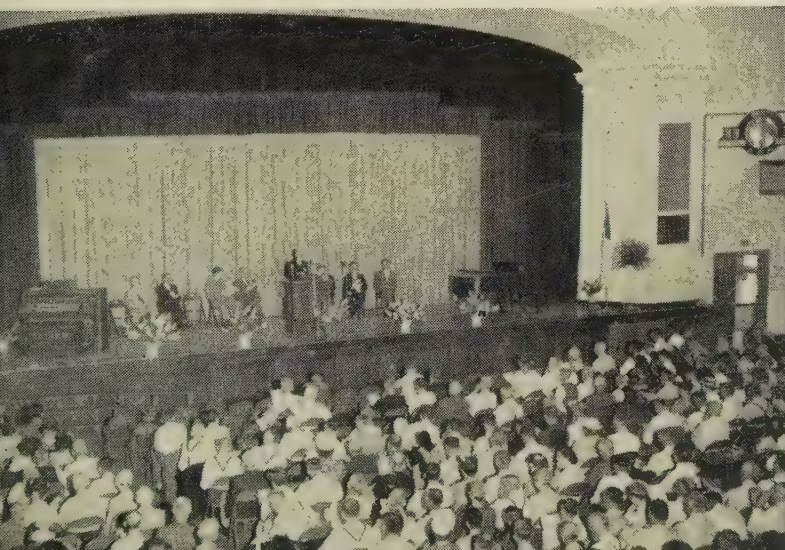


H. A. Fast, vice-chairman of the Mennonite Central Com-
 mittee. Fast presided at several sessions of the Conference.

*The Mennonite Central Committee sponsored the
 American Mennonite World Conference. An international
 Mennonite committee will plan for the next World
 Conference to be held about five years hence in
 Switzerland or Alsace-Lorraine, France.*

(Below, left) One of the Conference sessions in Memorial
 Hall, Bethel College. All local and many distant churches
 took part. Some sessions were attended by more than 3,000
 people.

C. F. Klassen, Canada, addressing the Conference on
 "Mennonite Refugees—the Challenge of the Day."



within. But what else could we expect at such a gathering? When our opinions at our local conferences and even in our Bible discussions are expressed very bluntly, and not always in a way which will afford a blessing, how then would it have been otherwise here! At a world conference other standards are applied than at a local church. At a world conference one might perhaps quietly say, "Well, friend, you come from far away, we do not hold it against you, but concerning this question we are of a different opinion."

The Mennonite World Conference is history. Its greatness consisted in the fact that it met and proceeded in the most harmonious manner. This alone has justified its convocation. The well prepared lectures and the fact that no impromptu reports were given, greatly contributed to its success. So far as I could gather the Canadian delegates and guests returned from the conference with enthusiasm, especially the younger generation. A feeling of envy comes to us when we project our thoughts into the future and think of those whose privilege it will be to attend, perhaps in Switzerland, the next Mennonite World Conference.

A Dutch View

By W. F. Golterman

SUMMARIZING my impressions of the World Conference I am very glad to have the opportunity to express my most cordial thanks for the way in which we were received by the American Mennonites. We were glad for the opportunity we had of visiting

Harry Wenger with other leaders of the Church of God in Christ, Mennonite, during a Conference recess.



individual congregations. Some of us stayed after the conference and enjoyed speaking in churches in the United States and Canada; some had to return immediately after the closing sessions of the conference. But during the conference we all visited some congregations and were asked to preach during the Sunday morning worship hour. I preached in the Bethel College Mennonite Church at North Newton, Kansas, just as if I preached in my own brotherhood.

There was a great variety of groups at the conference and yet there were moments in which we felt we belonged to one family of churches. At some moments we experienced a great sense of unity and knew that we all worked for one purpose: true to the faith of our fathers we continue to proclaim the Gospel of our Lord Jesus Christ who came to save our lives and to reconcile us to God but also to make us new creatures in Him. A treasured moment was the occasion when representatives of all groups, each of them in his own tongue, repeated "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life (John 3:16). Or when we prayed together the Lord's Prayer or sang "A Mighty Fortress Is Our God" or "The Church's One Foundation Is Jesus Christ, Her Lord." In such moments there was really a unity that passed all boundaries and all disagreements.

It was thus possible on occasions to experience our unity. We were all the more surprised to perceive the lack of unity in the organization of the several groups of Mennonites of the United States and Canada. I can understand that it is not so easy to unite all groups; there are great variations in culture and faith, but when I think of the largest groups, the "Old" Mennonites and the General Conference, I wonder if the differences are so great that they don't feel the earnest question raised by the prayer of the Lord: "that they may all be one." I was amazed that the American groups are isolated from other churches. I was glad to hear from several ministers of the General Conference that they were much interested in the work of the World Council of Churches, and I hope that at the next Assembly of the World Council not only the German and Dutch Mennonites will be represented but also the other groups.

Although I have respect for the manner in which this

W. Leendertz, Amsterdam, fellowships with American Mennonites.



conference was organized and directed, in some respects the conference was not what we had expected to be. It was really an *American* conference with the presence of foreign guests and speakers, and not a *world* conference. The fact that there was no foreign chairman and the selection of topics showed this. The organization of the conference was typically American: far too many sessions without discussion. In Europe we would never have been able to give so many addresses without providing discussion periods; we were astonished at the patience of the people to listen to several addresses on one subject. While it was very good to gather with so many members of the congregations, we had expected to have more meetings with the leaders of the groups to discuss many problems of Mennonite life in all countries. No opportunity was given.

We were disappointed at the one-sidedness of the sessions. They were with a single exception very practical. Although European Mennonites are not very theological-minded, some missed hearing a number of theological topics discussed. The addresses were also one-sided in the sense that most of the speakers on problems such as nonresistance and nonconformity seemed to think that Mennonites agree on these points. The addresses of European speakers affirmed that only a small part of European Mennonites are nonresistant and non-conformist. We heard that many members of some American groups did not agree either.

We felt much relieved when H. S. Bender gave a frank assessment of the disagreements of the groups on these subjects. He granted that many Mennonites who dropped nonresistance did not always do this out of laxity; they were seriously occupied with the problem.

It was difficult to understand what was meant by nonconformity. When we in Europe speak of nonconformity to the world we think of Francis of Assisi or "Poor of Lyons," who possessed nothing and followed the Lord in His poverty. But when nonconformity is mentioned and we saw the beautiful cars and houses we were amazed. Is the practice of nonconformity promoted too much in the spirit of the law—a law restriction? We were glad when Paul Mininger spoke of the limitations of nonconformity. I think the great problem for American Mennonites will be in this area:

At left, P. J. Schaefer, Manitoba; G. H. Rosenfeld, Brazil; H. Goerz, Manitoba.



Is it possible to live separated from the world in which a totalitarian claim is put on each of us? Perhaps in some aspects it will be possible in the rural areas but what about the Mennonites in the big cities? Mennonites do live in cities and we are responsible for their lives.

While I have made some criticisms let us now mention aspects that challenged us. I think of what was told us of relief work and missions. All of us were surprised and embarrassed by the magnitude of this work. Surprised, because we learned with how great a love the work is being done by relief workers and missionaries supported by the congregations in America. Ashamed, when we think of the smallness of our European work for relief and missions. For me the address of A. E. Kreider on *The Open Door of Foreign Missions* was the most important lecture of the conference. His world-wide view on the possibilities of missions and the open door for the Gospel touched me and I hope, now that I have returned to my own country, to stimulate in a more intensive way that great task of the church of Christ.

I am very grateful that the *Algemene Doopsgezinde Societeit* of Holland delegated me to go to America, where I had such fine fellowship and received so many good impressions and stimulations for the work of my brotherhood. May the Lord bless your work and grant to the Mennonites who now are displaced persons the opportunity to go to a new country, to resettle there, and to establish their congregations, to the glory of the name of the Triune God.

Members of surrounding Mennonite churches helped Louise Duerksen, Bethel College dietician, serve meals.



An American View

By J. Winfield Fretz

IT WAS coincidence rather than design that found the Fourth Mennonite World Conference being held in America just prior to the historic world meeting of Protestants in Amsterdam, Holland. The purpose of the Amsterdam meeting was to form a permanent organization of world Protestants to move in the direction of greater strength through unity. While the Mennonite World Conference had no similar objective within the fold of Mennonitism, it did result in a significant adventure in world fellowship. It is not too much to say, therefore, that the holding of a Fourth Mennonite World Conference testified to the fact that the channels of world fellowship are here to stay and that mutual appreciation and helpful sharing are to characterize future Mennonite relationships throughout the world.

This conference can best be characterized as a two-legged conference. It had one head and one body, in that it was organized and promoted by a single committee; but it had two legs to stand on in that it met at two different places and had two unduplicated programs. The advantage of this two-legged conference was that it enabled a great many more people to attend than could have if all the sessions had been held at one place. It also bridged certain psychological and social barriers among American Mennonites and gave foreign guests a more complete picture of American Mennonitism. It might well become a pattern for future conferences for these same and other reasons.

This conference was characterized by a strong evangelical emphasis throughout. Topics and speakers were selected with this in view. Since one of the conference objectives was to acquaint foreign guests with the American Mennonite character and concerns, this pronounced evangelical emphasis was in order. Not only was the entire conference characterized by its devotional atmosphere, but the nature of the religious emphasis was strongly Bible-centered. One may say that this was evidence that contemporary Mennonites have retained at least one aspect of the Anabaptist vision.

The conference was a tremendously valuable and enlarging experience for American Mennonites. It literally took a world conference to bring so many different branches of American Mennonites into a common assembly. Never before had so many different American Mennonites met in a single conference. In addition to the visitors from Europe and South America large numbers of Canadian brethren visited Mennonite centers in the United States for the first time. It is to be regretted that Mexico, our near neighbor to the south, with its 13,000 Mennonites, did not have at least one official delegate or observer. Russia, of course, could only be represented at this time by those Mennonite refugees who had left Russia since World War I.

The Fourth Mennonite World Conference brought about a new appreciation of European Mennonites, their

institutions, their long history, their rich traditions, their church activities, and the spirit and temper of their thinking. American Mennonites who had never become acquainted with European Mennonite life and thought were sharply awakened to the fact that their brethren were spiritually alert and genuinely interested in maintaining a vigorous Mennonite church. No other conclusions could be drawn after listening to or reading the stirring addresses of Dirk Cattepoel, F. van der Wisel, Pierre Widmer, Samuel Geiser, W. F. Golterman, Ulrich Hege, and others.

Our foreign visitors must also have acquired a new appreciation for the problems and character of American Mennonites. The vastness of our country and the great distances that separate the various groups, the large, solid, agricultural settlements of Mennonites with their vigorous rural churches stand in sharp contrast to the more highly industrialized and urbanized European Mennonites, especially those from Holland. The one outstanding gain of the conference, therefore, is the greater appreciation Mennonites all over the world have of each other and of each other's problems.

The people who attended the conference are to be congratulated for their patience and endurance in listening to something of a marathon of addresses. It is the opinion of this writer that the conference was overloaded, with addresses. On the first full day there were eleven major address, and on three other days there were at least ten full-length addresses each day.

From an American's point of view it is somewhat embarrassing to note how overwhelmingly the program was loaded with American speakers. Of the 41 major addresses given at the conference, 30 were given by Americans. Out of these 30, only 3 were given by Canadians. In addition to this the chairmen at all the sessions were Americans.

The short-comings of the Fourth Mennonite World Conference were certainly of minor significance when compared to the enduring achievements and the lasting blessings. Everyone attending this conference was enriched by the inspiring and informative addresses. If world conferences can be held at five-year intervals, the Mennonite church in the next quarter century should become a vigorous witness and active force in doing the work and in spreading the Gospel of Christ throughout the world.

A German View

*Eindrücke von der Mennonitischen Weltkonferenz
Von Dirk Cattepoel.*

Diese Zeilen schreibe ich drei Monate nach der Weltkonferenz, und so könnte ich auch als Überschrift setzen: Erinnerungen an die Mennonitische Weltkonferenz. Und ich fühle diesen Abstand von den unmittelbaren Ereignissen durchaus als einen Vorzug; denn nunmehr



Mark Cattepoel giving P. C. Hiebert, token of appreciation from Crefeld community Germany, for help it received.

t das Wesentliche und Eigentliche dieser Tage viel klarer hervor. Gewiß, Einzelheiten sind zurückgetreten und es würde mir schwer werden, den Inhalt all dieser Referate wiederzugeben. Aber es ist auch eine Kritik zurückgetreten, die ich an der Art und der Durchführung der Konferenz hatte.

Es kam ja alles wie ein Sturm über die ausländischen Konferenzdelegierten! Kaum hatten wir in New York das Schiff verlassen, da fassen wir auch schon im Flugzeug, und kaum hatten wir das Flugzeug verlassen, und den Ansturm der Pressephotographen bewältigt, fassen wir auch schon im großen Konferenzsaal ein. Und oft genug habe ich mir an diesem ersten Tag in den Arm gekniffen, um mich davon zu überzeugen, daß alles kein Traum sei. Das also war Amerika und das war die Weltkonferenz: dieser wie ein Theater ansteigende Saal, diese blumengeschmückte Bühne mit der Waldfäulnis und der amerikanischen und kirchlichen Flagge, diese vieltausendköpfige Menge, über der immer wieder das kräftige Schreien eines Säuglings erklang, diese verschiedensten Gestalten, bärtig wie mit Koppen ohne Knöpfe und Knopflöcher, bestrahlt andere mit hochgeschlossenen Jacken und roten Schlips, gefleckte Frauen mit hauchdünnen Gebetsbüchern und schlichtem, schmucklosem Kleid, aber auch Mädchen genug mit künstlich gewelltem Lockenkopf und

einem kräftigen Strich des Lippenstiftes. Das also war die mennonitische Welt Amerikas, so wie sie mir von diesem ersten Abend an in ihrer ganzen Buntheit und Mannigfaltigkeit bis auf den heutigen Tag immer wieder erschienen ist, und oft genug habe ich mich gefragt, was dann eigentlich das verknüpfende Band sei. Es war dies dann auch die Frage, die die Weltkonferenz beantworten sollte.

Die drei vorhergegangenen Konferenzen waren in Europa zusammengekommen und hatten vor allem im Zeichen mennonitischer Hilfsarbeit für verfolgte Glaubensbrüder gestanden; Amsterdam hatte außerdem noch die besondere Note des vier hundertsten Jahresgedächtnisses an Menno Simons' Ausgang aus dem Papsttum. Diese vierte Weltkonferenz war also die erste auf amerikanischem Boden und bekam damit sein Gepräge von dem was die amerikanischen Freunde an Problemen und Aufgaben bewegt. Und das ist zunächst, diese sieben- zehn oder achtzehn mennonitischen Gruppen, die oft ohne wesentliche Fühlung miteinander über das unendlich weite Land verstreut sind, zum gegenseitigen Sichkennnenlernen zusammenzubringen.

Wir europäischen Delegierten hatten ja wohl Kenntnis von der Verschiedenartigkeit amerikanischen Mennonitentums, ganz abgesehen davon, daß wir auch in Europa selbst von manchen verschiedenen Schattierung-

en unseres eigenen Mennonitentums wissen. Aber heute muß ich doch sagen, diese unsere Kenntnis war doch mehr theoretischer Art. Jedenfalls war wohl für alle Europäer diese Fülle der Verschiedenheiten eine Ueberraschung. Und vielleicht kann allein schon diese Tatsache die ungeheure Bedeutung der Arbeit erweisen, die das Mennonitische Zentral Komitee bisher bereits in der Zusammenführung der verstreuten Gruppen geleistet hat; denn in der doch oft sehr intensiven Zusammenarbeit mit den Vertretungen des Komitees sind uns die amerikanischen Mennoniten stets als eine nach außen und nach innen hin geschlossene Einheit erschienen. Die Fortsetzung dieser Arbeit sollte die Weltkonferenz sein, und auf dieses Ziel hin war dann auch alles in der Programmgestaltung von den verantwortlichen Männern des M. C. C. geordnet worden. Für unser europäisches Gefühl war deshalb manches einseitig, einerseits zu sehr betont und zu überladen, andererseits zu sehr vernachlässigt oder bewußt beiseite geschoben. Aber vom großen Ziel her wurde dieses diplomatische Arrangement verständlich. Man kann nicht vor zweitausend oder gar dreitausend Leuten, die sich kaum kennen und die vielleicht auch mit manchen Vorurteilen gekommen sind, das Recht aller Verschiedenheiten verständlich machen, man kann das sogar kaum im kleinen Kreis der Delegierten — es bleibt da nur der Weg, alles Gemeinsame und Verbindende so stark und so betont wie möglich herauszustellen. Und von seiner inneren Absicht aus, Bindeglied zwischen verschiedenen Gruppen zu sein, ist dann auch die Weltkonferenz zu einem großen Erfolg und, wie ich glaube, auch zu einem Segen geworden.

Aber auch die beste diplomatische Taktik hilft nichts, wenn die gemeinsamen wirklichen Aufgaben und Ziele fehlen. Welche Aufgaben und Ziele stellten sich die Konferenz als gemeinsam und verbindend dar? Da war als erstes die Hilfsarbeit. Von jeher hat die Not der Brüder die Verschiedenheiten der mennonitischen Gruppen überbrückt, und auch das Mennonitische Zentral Komitee verdankt vor allem dieser Tatsache sein Entstehen. So war dann das Hilfswerk der erste Punkt, der auf der Konferenz verhandelt wurde, und wieder und wieder hat sich dann während der Tagung selbst und nachher beim Besuch der Gemeinden gezeigt, welches Herzensanliegen dieser Arbeit an den Verfolgten und Leidenden bei den amerikanischen Freunden ist. Ein zweiter wichtiger Punkt war die Mission, und auf beiden Sessionen der Konferenz bezeugten Vertreter der Missionskirchen in Indien, Abessinien und Porto Rico den Segen solcher Arbeit. Oft genug fühlten wir europäischen Delegierten uns von diesem Eifer um die Ausbreitung des Evangeliums beschämt, unser europäisches Mennonitentum ist durch Tradition und Schicksal oft genug zu selbstgenügsam. Erziehung war der dritte wichtige Punkt, der verhandelt wurde, und erst beim nachherigen Besuch der vielen mennonitischen Erziehungsanstalten ist mir die volle Bedeutung dieser Arbeit für den gegenwärtigen und zukünftigen Bestand des

amerikanischen Mennonitentums klar geworden: hier wird Pionierarbeit geleistet, hier werden die Wege für die Zukunft gebahnt, hier werden die Marschparolen gegeben für unsere amerikanische Bruderschaft, die sich augenblicklich in manchen Uebergängen und kritischen Entwicklungen befindet: Goshen und Bethel, die beiden Konferenzstätten scheinen mir da die großen Wegweiser zu sein. Welche Bedeutung die Frage der Wehrlosigkeit für die amerikanischen Glaubensbrüder hat, war uns schon von Europa her bekannt. So waren wir nicht erstaunt, auch dieses Thema zu den wichtigen Punkten des Programms gewählt zu sehen. Und ich glaube, mancher Europäer hat mit einem gewissen Neid erfahren, wie klar und einfach die Entscheidungen in dieser Frage in Amerika fallen: liegt das daran, daß wir in Europa immer wieder unnötigerweise über die Probleme stolpern oder ist unser Leben tatsächlich so problematisch? Klar wurde uns aber, daß auch die amerikanischen Freunde erkennen, daß Wehrlosigkeit nicht zu einer Gleichgültigkeit gegenüber den Weltereignissen führen darf, sondern nur zu einer größeren Verpflichtung: daher dann die starke innere Verknüpfung von Hilfswerk und Wehrlosigkeit im Mennonitischen Zentral Komitee. Beide Sessionen, in Goshen und North Newton, aber klangen in einer großen Jugendkundgebung aus: in Goshen auf dem Sportfeld, in North Newton im großen Hall von Memorial Hall, und es war schon verheißungsvoll, dieses Zeugnis junger Menschen für unseren Herrn Jesus Christus mitzunehmen.

All diese Punkte aber waren der geistige Hintergrund für eine anstrengende Woche von Zusammenkünften, Vorträgen, persönlichen Aussprachen (zu denen allerdings zumeist die nötige Zeit fehlte!). Es wurde viel gesungen, und diese Sangesfreude der amerikanischen Glaubensfreunde war wohl einer der schönsten Gaben, die man uns Fremden reichen konnte. Wie gerne denke ich an die selbstverständliche Freundlichkeit und Herzlichkeit meiner Gastgeber zurück, in deren Heim kein Gefühl der Fremdheit aufkommen konnte! Wie habe ich die Arbeit all derer bewundert, die als Organisatoren und Gestalter die mühselige Kleinarbeit durch Tage und Nächte hindurch geleistet haben.

Durch die ganz Christenheit heute geht angesichts vieler Gefahren und Drohungen der Zeit der Wille, Brücken zu schlagen. Die Erfahrungen haben uns gelehrt, daß nur Bestimmung auf unseren Herrn Jesus Christus und ein neues Leben aus Seiner Liebe die kranke, furchtgejagte Welt retten und heilen kann. So tragen wir Christen eine Verantwortlichkeit wie wohl noch nie in der Geschichte. Auch die vierte Mennonitische Weltkonferenz stand im Zeichen dieser Verantwortlichkeit des heutigen Christen. Und das Zeichen, das sich das Mennonitische Zentral Komitee zum Sinnbild erwählt hat, wurde auch hier Wirklichkeit: Hände, die sich unter dem Kreuz finden und die die schöpferisch lebendige Kraft des Heiligen Geistes segnet „In the Name of Christ“.

AMSTERDAM ASSEMBLY OF CHURCHES

BY ALBERT J. PENNER

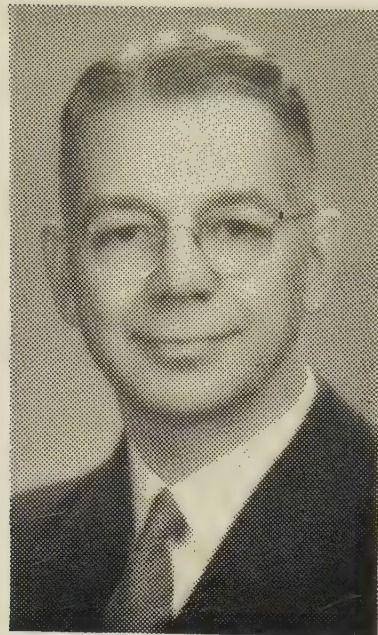
ONE of the important events in Christian history occurred last year in Amsterdam, Holland. It was the First Assembly of the World Council of Churches. For two weeks, from August 22 to September 11, representatives of almost 150 different Christian bodies gathered together in worship and study. These representatives came from every part of the world and included all the major groups. The Orthodox churches were present, and the Anglican and Lutheran churches; on the other side, Quakers, Mennonites, Methodists, Congregational, and Presbyterian. The only major groups that were not present were the Roman Catholic church, the Russian Orthodox church, and the Southern Baptists in America. These churches met together on the basis of a simple theological confession: "We believe in Jesus Christ as God and Saviour."

The Primary Purpose of Amsterdam

The primary purpose of Amsterdam was the rather prosaic one of *setting up an organization*. This was decided at the very first business session. When, on the evening of August 23, the council was organized by unanimous vote and the constitution was adopted, the delegates first applauded at length, then were silent for a moment, and finally were led in prayer by the Archbishop of Canterbury. With that the World Council of Churches became a fact. We need to remember that we did not at Amsterdam organize a super-church. We did not set up an organization which will be able to speak with one voice for all non-Roman Catholic Christians. The headquarters of the World Council of Churches is in Geneva, Switzerland, and the executive head is Christiaan 't Hooft, from Holland. Six presidents were elected, representing the major groups—Anglican, Lutheran, Reformed, Orthodox, the "free" or non-conformist churches, and the younger churches. A central committee of ninety members was chosen who are to meet annually, and it is hoped that world conditions may permit the holding of an international conference every five years.

Other Aspects of Amsterdam

There were other aspects of the Amsterdam program more exciting than the prosaic task of effecting an organization. The delegates spent long hours in serious study of the central theme of the conference, "Man's Order and God's Design."



The discussions at Amsterdam had been preceded by long and careful preparation, which included the writing of a number of study books. It was this long preparatory study which prepared the ground for the discussions at the World Council meeting.

Another part of the Amsterdam experience was the worship we enjoyed together. No one who was present will ever forget the impressive opening service held in the great *Nieuwe Kerk*. As the official delegates came in in procession, wearing their ecclesiastical robes or their native dress, we all felt that the words of Scripture were being fulfilled, "They shall come from the East and from the West, from the North and from the South, and shall sit down together in the kingdom of God." I had known all my life that the Christian church was in all the world; but it seemed here as if for the first time I saw the universal church within four walls. Not only did we open and close the meetings of the council with impressive services of worship but every morning we met in one of the city churches for common worship. The only experience in which we were not able to join together was the Lord's Supper. There were four different Communion services.

Differences, Disagreements, Tensions

One can think of the Amsterdam conference in terms of the differences which existed and that needed to be overcome. The first of these differences was a difference in language. This was the easiest difficulty to surmount. Every major address, given in one of the three official languages—English, French and German—was simultaneously translated into the other two.

Another difficulty was represented by the variance in traditions and religious experience. Here were people who had been brought up in a great variety of different reli-

gious traditions—from the Orthodox on the right to the Quakers on the left. Forms of worship were strange to many there and the liturgy of some of the churches meaningless, as perhaps the lack of liturgy seemed barren to others. Yet, as we worshipped together we all gained a new respect and appreciation of the other's way. We all felt that each tradition possessed its own validity. One came to feel that many of our differences are not mainly intellectual, but emotional—and that is particularly true in religion. We are accustomed to certain religious habits and ways. We feel at home in them, and we feel strange in another environment. At Amsterdam, as we worshipped together, we seemed to feel something of the beauty and meaning in the different ways, and in this manner also we achieved great unity.

A third difference that was harder to overcome was the difference in the historical situation out of which so many came. There were, for instance, delegates present from lands behind the Iron Curtain—Czechoslovakia, Hungary, Poland, Eastern Germany, and so on. They came from lands ruled either directly by Russia or with their own communistic regimes. It is easy for an American to stand up on a public platform and sharply criticize and condemn communism, but a Christian leader who comes from one of these countries will of necessity have to deal with the problem in a different way.

Also, there were exceptionally able representatives present from the younger churches; that is, from those lands to which we have been sending missionaries for many years: in particular, China, India, Africa, and the Near East. To most of the people from these lands our denominational traditions and names mean very little, and they have no interest in translating our denominational system into their own countries. It was a healthy experience for us to be confronted by earnest Christian people who could treat some of these things which we regard important in a kind of cavalier spirit. This too might be added: The representatives of these younger churches made a very great contribution to the entire conference.

Then there were people present from recently defeated nations—Germany, Italy, and Japan. This was for most of them their first experience since the war in a gathering in which they met on an equal footing with people of other countries, including in particular the people of lands which their own armies had occupied. The German delegation was made up of an outstanding group of individuals. They were almost pathetically eager to make friendly contacts with the Dutch, or the Norwegians, the French, or the Czechs, whose lands had been ravaged by their armies. They were well aware of the hatred with which many of the people of Holland, as of other countries, regarded Germany.

Some of these differences were highlighted in the press reports at Amsterdam. Let me mention two: one that touches the realm of politics, the other economics. At one of the most interesting sessions the delegates were addressed by Joseph Hromadka, of Czechoslovakia, and

John Foster Dulles, of America. Dulles launched out on a frontal attack on communism, especially for its rejection of moral law and its denial of human rights. Hromadka, coming from a land with a communist regime, warned that we had come to the end of the era of Western supremacy and that the West could not hope to organize the world on an anti-communist basis. He held that communism represents "in atheistic form much of the social impetus of the living church." He asserted that the West must quit its attempts to dominate the world and that the church must quit its attempt wholly and blindly to be the spokesman for the West. In discussing what the church should do in this situation Hromadka frankly admitted that no one could see what would happen tomorrow and that it might become quite impossible for the church to continue its existence freely. He took the position, however, that it was not the time for the church to beat a retreat, but that precisely in such a time as this it should bear its Christian witness. Whole new generations are arising, he said, brought up outside the Christian tradition and often violently antagonistic to it—it is these pagans the church should seek to reach. In this situation the church should not attack the communistic governments but should use its energy and influence positively in the field of a vital evangelism. He said: "All the old ideas are questioned or denied. We must start from the bottom, at the very beginning. The church must occupy the most advanced trenches of our faith and wage the Christian conflict without fear."

Martin Dibelius of Berlin, speaking on the basis of the bitter experience of the German church, warned that it is impossible for the church to bear its witness in freedom in a totalitarian regime. "The Christian church and the totalitarian states are irreconcilable opposites." Therefore, he said, though the church might be free at first, gradually, in one way or another, it would become impossible freely to proclaim and teach and practice the Christian faith.

A second point of controversy concerned the issue between communism and capitalism. This too received some prominence in the American press, and particularly a statement in the report of one of the commissions that, "The Christian church should reject the ideologies of both communism and laissez faire capitalism and should seek to draw men from the false assumption that these extremes are the only alternative." Many Americans have expressed a regret that communism and capitalism should thus be linked together in one criticism. Here again certain points must be emphasized. There was full unanimity in the complete rejection of atheistic Marxian communism for a number of reasons and including its materialism and deterministic teachings, as well as the ruthless methods which communists employ. On the other hand, it was freely admitted that many of the evils of capitalism as it existed earlier had been "corrected in considerable measure by the influence of



One of the main sessions of the World Assembly of Churches in the Concert Gebouw, Amsterdam, August, 1948.

the unions, social legislation, and responsible management." The main point of it was this: that the church must be very careful not to identify itself with any political party or with any "ism," or to equate any party of "ism" with Christianity; that from the point of view of the Christian Gospel every human system falls short and is under divine judgment.

Amsterdam sought with intense earnestness to surmount the entire field of the world's disorder in the light of our best understanding of God's plan and purpose. Agreement was not reached on every point. Yet there was a remarkable degree of unity. As Karl Barth said, "Our differences were within our agreements," and, as a friend of mine commented, "One of the noteworthy things about Amsterdam was the fact that nobody was kicked out."

The results of joint study of the council delegates are contained in the four reports of the commissions, which were received by the council and are recommended to the churches for their study and action. The first section dealt with "The Universal Church and God's Design."

All were agreed that "the church is God's gift to man for the salvation of the world; that the saving acts of God in Jesus Christ brought the church into being." All were agreed that the essential task of the church is evangelism. Everyone was aware that the whole world has now become a mission field and therefore the church must bear witness to its faith to all men everywhere. There were some who apparently thought that what the church needed to do was to preach the Gospel and leave the rest with God. There were many others—the majority—who strongly believed that the church should use all possible instruments of teaching and evangelism and action in order to make the Gospel known and persuade men to hear. In all the reports there was a strong emphasis upon the responsibility of the church for the world in which we live and upon the kind of world that is needed if the church is to be an effective instrument of peace and good will and understanding among men.

What is likely to be the long-range significance of Amsterdam? First of all, the significance of Amsterdam

(Continued on page 40)



(Top) A typical market-place in Anolaima, Colombia.

(Middle) Vendors of fruit, soft drinks, chicken, etc. surround the open windows of the train in a station.

(Below) Sunday morning market, cathedral square, Cachipay.



Colegio Evangelico Colombiano, headquarters of the General Conference Mennonite Mission at Cachipay, Colombia.

MISSION WORK

BY RUTH B.

PEOPLE coming to South America usually seek to get rich quickly. The Mennonite missionaries, who came to Colombia as representatives of the General Conference of the Mennonite Church of North America, with its headquarters in Newton, Kansas, sought out the poorest of the poor—children of leprous parents or orphans.

In general we need not look for poverty in Colombia; we meet it on every hand. In spite of progress and extended social endeavors (which include care of lepers usually provided for with untainted relatives in the colonies of Agua de Dios near Tocaima, Contratacion near Velez, or Cano de Loro near Cartagena) there is, seemingly on the fringe of civilization, a class of backward, forgotten people. This retarded development of a part of the population is very dangerous as was revealed by the rebellion of the ninth of April, 1948! These people never have fashion worries! They wear their rags until they fall to pieces. Through their native dress—the women's large black fringed shawl, the men's woolen four-cornered *ruana* with the slit for the head, the man's hat, usually very dirty, and simple hemp sandals—*alpargatas*—the Colombians preserve their folkways in a degree of uniformity. These people are born into universal misery and die in spiritual ignorance. There is, on the other hand, an upper stratum which reaches university levels. The poverty-stricken class knows only one worry—how to eke out an existence in the simplest manner.

So much for the background of the Mennonite mission work in Colombia. Since early in 1947 this mission has been located near Cachipay, not far from Bogota, in the beautiful *tierra templada* (moderate zone at 4,000-8,000 feet). The mission work, however, was not begun in a day; it was preceded by systematic preparations. In the fall and winter of 1943-44 a commission of the Mennonite General Conference undertook a tour



From left to right, Alice Bachert, Gerald and Mary Hope Stucky, John Seldner, Mary Becker, and children of mission, 1948.

COLOMBIA

THE QUADRA

Investigation through Central and South America which included a visit to the Mennonite colonies in Mexico, Paraguay, and Brazil, and to Puerto Rico. The Presbyterians directed the commission to Colombia. In 1946 the first four Mennonite missionaries arrived in Medellin to spend a year studying the Spanish language at the language school of the Presbyterian mission. In September, 1946, the Mennonites leased a *finca* (farm) in Cachipay with a beautiful house, which it bought in July, 1948. In an idyllic setting the spacious, two-story country house lies in a beautiful valley, nestled among mountains—surrounded by papaya, orange, and banana trees, banana and coffee plantations.

The vine-covered house, which has its own light- and power plant, became the *Colegio Evangelico Colombiano*, where until now about thirty poor children and orphans have been carefully reared and taken care of in almost complete isolation. The missionaries deal with the individual child, giving themselves in self-sacrificial service involving unlimited time and effort, gradually and almost imperceptibly establishing their charges intellectually as well as giving them moral stability—such is the basis of an extensive mission task which has only a beginning and shall have no end.

The main purpose of the mission is, naturally, the evangelization of the people. The project with the children is only a method towards reaching this goal. The missionaries on the field are in constant contact with the Board of Foreign Missions of the General Conference for the exchange of ideas and plans, receiving from this contact strength and endurance for their work which, in a remote country, is not easy. Mission work is, however, fully protected under the democratic constitution of the young republic. This little mission will take in seventy-five children after the completion of the five-year plan, providing, among other things, for the building of a



(Top) Colombian family in yard of their primitive home.

(Middle) The Colombian farmer plows his field amid scenic forests. Oxen are reminiscent of pioneering.

(Below) The "rock-crusher" as he follows his trade.



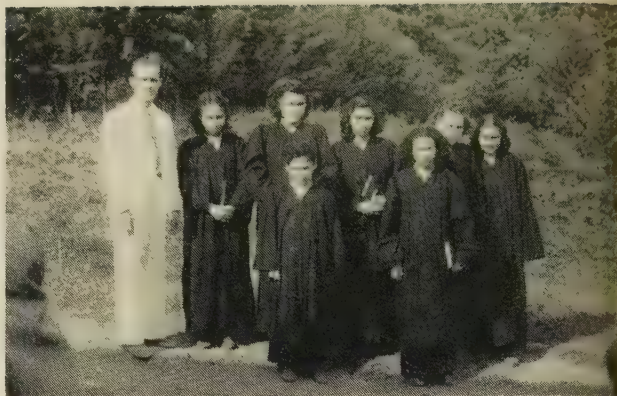
Four of the boys of the *Colegio Evangelico Colombiano*.

schoolhouse and chapel. This lays a grave responsibility upon those who support this work—may they not slacken their financial and spiritual aid.

The missionaries did not choose particularly intelligent children. Misery and need were the criteria in making the choice in which the Presbyterian mission in the leper colony in Agua de Dios was most helpful. This manner of choosing the children also makes possible a study of the possibilities residing in the poorest of the poor among the people. The missionaries take careful note of all psychological traits and characteristic experiences. The children are given vocational or intellectual training according to their aptitude. In general they have average intelligence; some, however, are above the average. There is, for instance, a 14-year-old girl who learns everything with surprising rapidity, be it playing the piano, English, sewing, ping-pong, or the formal school subjects. What mental possibilities lie uncultivated in this particular class of people! The girls learn to sew and to cook; the boys learn gardening and some carpentry. In school the children are divided into six grades according to their former training and are taught reading, writing, arithmetic, grammar, English history, geography, the sciences, and especially religion. The school plan follows more or less the system of primary education in Colombia which has five elementary classes.

In the Mennonite *Colegio Evangelico Colombiano* there is strict discipline. Children and workers rise promptly at six o'clock. At seven o'clock all gather for the morning devotions on the large terrace with a view towards the hazy, gently rolling mountains, pale green banana plantations, and full-blooming rose bushes. Once a week this daily period of devotions is conducted by two of the children.

At eight o'clock school begins. The children also help with the work in the house and in the garden. Every child has a certain task to perform each week, the tasks revolving from week to week so that there is variety. A playground for basketball, football, and baseball, a regulation-size ping-pong table on the terrace, a swing on a big guama tree, a bicycle, and a riding horse make for a manifold recreational program.



Gerald Stucky and group of baptismal candidates.

The following general impressions may give a clearer picture of the Mennonite mission work.

After a splendid day on the *finca* of the Mennonite mission spent in the happy company of the friendly and wide-awake children, the director, Gerald Stucky, took us in the station wagon to the roomy house rented by the mission in the little town of Cachipay. The garage near the house now serves as a small chapel and meeting place. Soon after our arrival some village children and a few adults, who attended the meeting of their own accord, gathered in the chapel. The workers draw all classes of people. There are no closed doors for them. In spite of suspicions at the beginning, the hearts of those whom they seek in the name of Christ were soon opened to them. Gerald Stucky showed slides of Bogota, Cali, of the awe-inspiring waterfall Tequendama, and then of Cachipay. When he showed a native of darker skin and the typical *ruana*, everybody exclaimed in recognition: "Manuel, Manuel!" And at the sight of one of those typical *ranchos*: "Our house!" The people were filled with glee. Then followed a picture of the Mennonite church of Berne, Indiana, and as he showed a painting by the artist Dietrich, which shows Jesus comforting the poor and the mourning, he took advantage of the receptive mood of his audience for a short but forcible sermon. "If you want to hear more of our Lord, come to our service tomorrow morning at 10:30."

Every Sunday at 10:30 a.m. a preaching service is held in the little town of Cachipay. On this particular Sunday a faithful attendant from a neighboring town, La Esperanza, had already waited since 8:00 a.m. for the service to begin. Then the doors to the small chapel were opened. The children of the evangelical school sang hymns with clear voices while one of the missionaries played the little folding organ. The doors to the garage remained wide open. Outside people passed, burros trampled by, dogs barked; but the service went on in spite of all these noises. While the smaller children had their class on the porch above with one of the lady missionaries, we had a disturbance. In front of the door a car parked and honked so continuously that no word of the sermon could be understood. Then a man in typical dress

red, sat down on the last bench, and challenged the preacher. He gave the appearance of being drunk. Sarcasm had distorted his handsome face. An older Arab tried to quiet him. A lady who attends all services with her two little daughters, got up and in a decisive manner threw the man from the bench. He still protested and then after completing his prayer he got into the car to join his accomplices. The women sang the closing hymn and the small congregation disbanded, having been touched by the sermon and gathered more closely because of the event of the morning. A group of the villagers and children surrounded the missionaries and pressed their hands. That was on October 1948.

In the seventh of November we again visited the mission, this time to witness the baptism and confession of faith of seven of the older children. The first service of baptism had taken place in July, 1948. It is a long road that leads to this important milestone in the work of missions. The first evangelical efforts, which are now continued by the most diverse missions, began in 1825. But Colombia is still far from evangelized; of some ten million inhabitants only about 15,000 are members of evangelical churches. Yet the faint, broken trails call for intensive work, so that the work will not be erased, rather deepened.

Around 2:30 p.m. many friends of the mission ar-

rived to witness the baptism of six girls and one boy. The candidates appeared in full black robes. It was an impressive occasion. We moved in a long procession, over sharply sloping meadows and finally stood at a beautiful spot near the river where the water came tumbling down over massive boulders. After a short sermon Gerald Stucky descended into the river, and the candidates, one after the other, came in humble demeanor to receive baptism upon the confession of their faith. Even though we were in a sheltered spot at the river, with densely wooded shores, soon several boys approached, jumping from one rock to the other in order to witness the ceremony as "back-fence observers." That evening on the well-lit terrace of the mission house the Lord's Supper was solemnly commemorated and the new believers received their certificates of baptism.

* * *

The next morning a short farewell service is held for one of the teachers who is to leave that day for her first brief furlough after several years of work. The children, who will have school vacation until the middle of February, sing a farewell song for their teacher as the car is about to leave. Along the way the missionaries are greeted by many people and stopped at a number of places. Thus we take leave of the *Colegio Evangelico Colombiano* with a prayer in our hearts that God will also grant them in the future both *to will* and *to do*.

Russian Easter



Въ Пасху

Ночью, накануне Свѣтлаго Праздника, отецъ разбудилъ Колю. Коля наделъ новую рубашу и пошелъ съ отцомъ къ свѣтлой заутренѣ. Въ полдень ударили въ колоколъ. Церковь уже засвѣтилась огоньками. Запѣли: "Христосъ воскресъ".

Послѣ заутрени всѣ христосовались. Когда отошла и обѣдня. Коля съ отцомъ понесли домой освященный куличъ, пасху и яйца. Дома всѣ раздѣлились

During the night before Easter father awoke Kolya. Kolya put on his new blouse and went with his father to the Easter service. At midnight the bells began to ring. The church became bright with the glow of many candles. The worshippers sang: "Christ Is Risen!"

After the service they all greeted each other with the words: "Christ Is Risen!" Kolya and his father took home blessed bread, paskha, and eggs. (Free translation of Russian at left)

RECIPE FOR PASKHA

Scald $\frac{1}{2}$ cup milk and mix with 1 cup flour. Cool. Dissolve 2 cakes yeast in 1 cup water. Combine with flour mixture. Add 1 cup melted, but not hot, butter, 1 cup egg yolks, 3 cups sugar, and 1 cup sweet cream. Beat all the egg whites from yolks mentioned above and fold into mixture. Now add sufficient flour to make a soft batter. This part of the recipe should be mixed in the evening. Be sure that you have used a large bowl to allow for the mixture to rise.

In the morning add 2 tablespoons salt and 1 tablespoon vanilla. Knead in sufficient flour to make dough as for dinner rolls. Let rise. Then knead down and shape into loaves. Traditionally all baking plans used should be round and of graduated sizes—a tiny one for the youngest member of the family and increasingly larger ones for the others. Place loaves into well greased pans and let rise until doubled. Bake small loaves at 375 degrees and larger ones at 350 degrees. Ice the cakes and decorate with Easter candy. Yield: about 10 medium sized loaves. (See picture.)

STAUFFER INTERVIEWED

(Continued from page 17)

eye to improving either our pasture or our hay crops. That slope over there is steep (pointing to an opposing slope across the farm), but you see that manure spreader and tractor are getting along okay.

"Through the generous use of lime, phosphorus and manure we have helped grass to heal numerous gullies, we have stopped all serious erosion, and we are now being rewarded in many ways. Last season we threshed just short of 800 bushels of wheat from 21 acres. This was from land for which we paid about \$20 an acre and another \$20 an acre for improvements. We now have over 60 head of Hereford cattle. You might say our chief cash crops are beef and wheat. We have sold some timber, to be sure, but we sold timber only on a selective cutting basis. We sold only trees that should be harvested. If we keep fire and livestock out of our woods,

I believe we can sell annually enough timber to pay the taxes."

We walked over each of the three farms that comprise the present unit of 260 acres. All of the formerly over-used and battered slopes are under a protective mantle of grass, small grains, legumes or trees. The rolling hills are beautiful, but this is not a show place. You are not greeted with bright paint but all of the buildings are either well cared for or they are being torn down and the fine old timbers are carefully used to enlarge or repair present structures.

As I left Stauffer on the buggy-lined streets of Sugar Creek, he proudly pointed to a large, neatly kept frame building. "That's my church over there." When I thought of his work at the church, the farms that were coming back to life, the fish ponds, the trees, and especially of his practical concern for young folks in the community, I knew I had been with an all-around conservationist.

RURAL ECONOMY

(Continued from page 19)



A well-known package in stores of the Middle West.

his brother Alvin (4 miles west of Hillsboro) state: "We are now only in our first generation of dairying. "The switchover is hard. Future generations will see quite a change." They each have a herd of registered Ayrshires and are now growing enough alfalfa, brome grass, and row crops to feed the cattle, instead of sowing all their land to wheat as formerly.

Herman Regier, 2½ miles southeast of Hillsboro, milks approximately 30 Guernseys. He says: "I had gone bankrupt raising small grains so I went into dairying." Regier does small-grain farming besides his dairying and said further, "What I make with the dairy I spend raising wheat, corn, and oats."

C. P. Regier, 2½ miles northeast of Peabody, is a great booster of dairy farming. He has one of the finest producing records in the state of Kansas from his ten-

head Holstein herd. In 1947 his champion cow produced 847 pounds butterfat in 365 days. His herd average was 471 pounds butterfat.

The general testimony of the dairy farmers is that they are no longer "soil mining," but are building up the land to greater productivity, mostly without the use of commercial fertilizer. New barns are being built in the community; old buildings are being converted into dairy barns. Silos are being erected. Row crops, alfalfa, and brome grass are rapidly replacing wheat.

The manager of the creamery, Harold Hansen, who has served since the first organization in 1936, is a man of ability. He is a native of Denmark, and has a good creamery background. His father started working for a cooperative creamery in 1893. Hansen is progressive in his ideas, is a good business man, and has a congenial personality. Hansen says: "Increased dairying and milk production in this area, in my opinion, is due to the fact that the farmers here have learned from past experience that wheat is entirely too uncertain. Furthermore, the type of farmers that predominate here are not inclined to favor easy one-crop farming. They are industrious and want to build increasingly; they realize that a livestock program, coupled with rotation planting of legumes and various types of row crops is a better long-term program. Dairying, of course, fits well with such a program."

AMSTERDAM ASSEMBLY

(Continued from page 35)

lies not so much in what it accomplished or in what it said as in what it began. We now have in the world a Council of Churches with strong leadership and a promising program. This council is at the beginning of its work, but it is an infant that holds within it tremendous hope. For another thing, the ecumenical movement, that is, the world movement toward Christian unity, has now

become the direct responsibility of the churches. Heretofore it was carried forward by individual Christians who were committed to the idea. Now it has been accepted by the churches of all lands as their program and they have committed themselves to it. The ecumenical movement has been called "the great new fact of our time." Finally, there exists now an instrument of cooperation which under God may be used by Him for His redemptive purpose.

CANADA'S MIDDLE WEST

(Continued from page 23)

can occupations. Again the social solidarity and practice of mutual aid made possible the success of this gigantic task. Upon their arrival the newcomers were taken into the homes of their resident brethren, fed, and equipped by them at a total cost of \$100,000. Furthermore, under the auspices of the Canada Colonization Association, an adjunct of the Canadian Pacific Railway colonization department, and certain other Mennonite organizations, approximately 100,000 acres of farm land were acquired at a contract price of \$30,000,000.

Under the active participation of Mennonite leaders and organizations interested in the colonization of Western Canada a system was worked out by which not only the relationships between private land owners and Mennonite purchasers were regulated in a fair manner, but subsequent care and supervision were also provided for the new settlers. This system was so successful that it was later adopted to assist other Canadian farmers in the depression who were threatened with the loss of their property. Thus, novel methods in the farm-credit system of Western Canada which proved beneficial during the crisis of the 1930's were actually a direct result of the methods first tested in the case of the *Russlaender* Mennonites.

By yet another way have the Mennonites made valuable contributions to Canada's economic and social reorganization. The crisis of the depression suggested certain revisions in the pattern of Western agriculture. Particularly diversified farming, specialized crops, and co-operatives were now stressed as a necessary corrective to the practices which had developed on the basis of laissez-faire capitalism and rugged individualism and which had been accepted even by the Mennonites themselves. However, these new practices met with much reluctance among other Canadians who considered them as revolutionary innovations, they appeared to the Mennonites merely as a revival of institutions and attitudes which not so long ago had been common to their peculiar culture. Thus the Mennonites, particularly in the West Reserve, responded much more readily than others to the cooperative movement and to the leadership of agricultural experts and planners. More than any other group they themselves provided outstanding leaders in the farm movement at large and broke new ground in the development of row-crop farming. The system of cooperative enterprises in the West Reserve, keyed by the large oil plant based on thousands of acres of newly introduced sunflower crops, is today the backbone of the cooperative movement in Manitoba, if not in Western Canada.

The final instance of Mennonite achievement in Western Canada is the conspicuous progress made in recent years in the settlement around Steinbach, Manitoba, the so-called East Reserve. This development has so far escaped



Y. S. Dennis congratulates B. B. Jantz at occasion of liquidation of *Reiseschuld*.

the attention of most students of Mennonite history, perhaps because it does not seem to fall into the traditional pattern of their culture. For, during and since the depression, a small but significant commercial empire has been built up in this region based on competitive enterprise and individual resourcefulness rather than on cooperative effort. Steinbach, and on a much smaller scale Gruenthal, both originally farm-operator villages, and both to this very day without access to rail transportation, have become prospering trade centers for a marginal and partly submarginal agricultural area which extends far into the hinterlands of southeastern Manitoba. While Mennonite merchants and small manufacturers have monopolized most of the business with Mennonites and non-Mennonites alike, despite the competition of nearby Winnipeg, the agriculturists among them have been similarly successful on the poor lands of the East Reserve. It is impossible, within the limitations of this article, to discuss the reasons for this success which has been achieved by Mennonites on land considered by experts as so deficient that re-settlement of its population has been suggested. All that can be mentioned, briefly, is the adoption of specialized crops, particularly berries and vegetables, as well as small farm animals such as poultry. But above all, they have adjusted living standards to soil conditions proving that a certain type of farmer can thrive and feel perfectly comfortable even in such parts of the country which have been discarded by others as unfit for human habitation. We would not be surprised if the Mennonites of the East Reserve should once more set an example for Canada's future colonization and immigration policy, even as seventy-five years ago their forefathers did with regard to the swampy low-lands which have now become the prospering West Reserve.

Any new challenge which may yet arise will, we trust, find them ever ready to put their old pioneering spirit to the task, be it on new lands or in new fields of social and economic organization.

Mennonite Research in Progress

BY CORNELIUS KRAHN AND MELVIN GINGERICH

THERE has never been a time in American Mennonite history when so much investigation and publication in the various areas of Mennonite culture has been carried on. Our annual bibliographies verify this fact. Not all findings and studies, however, appear in print. In this article we venture to point out some of the areas of investigation now in progress. No attempt is being made to make it all-inclusive. Only general areas of investigation will be mentioned and titles are not necessarily exact. For studies that have appeared in print during the last years the reader should consult the bibliography in this issue and of past years.

Where Research is Being Done

Research can be done almost anywhere. A family may be engaged in some genealogical study, a congregation may be having its history recorded, a community may be writing an account of its past, or a student of a college may be writing an "investigative paper in partial fulfilment" of some course.

Since thorough studies of such projects require library facilities and professional guidance, the number of places where they can be made is limited. The following is an attempt to enumerate these places.

Eastern United States, especially Pennsylvania, has the oldest Mennonite settlements, forming a part of the Pennsylvania German culture. A glance at our bibliography indicates that many studies are being made on the Pennsylvania Germans including the Mennonites and Amish. Numerous university and public libraries and historical societies have accumulated a wealth of material which is being studied and of which the findings are being published by university and private publishers and organizations such as the Pennsylvania German Historical Society, the Pennsylvania German Folklore Society, the Carl Schurz Foundation, and others. All of them are, of course, interested in the Mennonites and Amish only in so far as they are a part of the Pennsylvania German culture.

More specifically, Mennonite research centers are found when we turn to the Middle West. The (Old) Mennonite Historical Society is located at Goshen, Indiana, in connection with Goshen College. It has one of the largest collections of Mennonitica in America and publishes the *Mennonite Quarterly Review* and *Studies in Anabaptist and Mennonite History*. The Mennonite Research Foundation, also at Goshen, was started recently to serve the (Old) Mennonite church in various research projects. The Bluffton College Historical Library was built up by the pioneer Mennonite historian, C. Henry Smith, and serves the General Conference and the Central Conference of that area. The historical collection

of the Mennonite Biblical Seminary, Chicago, is in its initial stage. All these collections and centers of research serve the Middle West predominantly.

The prairie states are served mainly by the Bethel College Historical Library, North Newton, Kansas. It is one of the largest American Mennonite historical collections, specializing in the Mennonites of the prairie states and provinces and their background. The Bethel College Historical Library serves also as research center for *Mennonite Life*.

In Canada the *Echo-Verlag*, North Kildonan, Manitoba, deserves mention. It publishes a series of valuable cultural and historical studies pertaining to the Mennonites from Russia.

Turning to Europe, we find the largest collection of Mennonitica in Amsterdam, in connection with the Mennonite Theological Seminary. The publishing agent of the Dutch Mennonites is the *Algemene Doopsgezinde Societeit*, which has put out a number of booklets since the war pertaining to their history and problems. The Mennonites of Germany, who had the most active projects of research and publication prior to World War II, have lost many of their scholars and many of their collections and were forced to stop all publication. They are now reviving a research center at Goettingen (*Mennonitische Forschungsstelle*) and are resuming some of the many projects begun before the collapse of Germany.

Fields of Investigation

Let us now enumerate some fields that are at present under investigation: E. K. Francis, University of Notre Dame, Notre Dame, Indiana, is pursuing sociological studies of the Mennonites in Manitoba; Harry Brunk, American University, Washington, D. C., is writing a doctor's dissertation on the Mennonites in Virginia; D. Paul Miller, University of Nebraska, Lincoln, Nebraska, and Gideon G. Yoder, Phillips University, Enid, Oklahoma, are investigating the Amish and (Old) Mennonites of Kansas; and George Fadenrecht, University of Kansas, Lawrence, Kansas, is studying the Mennonite settlements of Paraguay.

In the field of Mennonite education, M. S. Harder, University of Southern California, Los Angeles, California, is covering the total picture in Europe and America; while Leonard Froese, University of Goettingen, Goettingen, Germany, is studying a phase of education among the Mennonites in Russia. P. J. Wedel, North Newton, Kansas, has completed the history of Bethel College, while Paul Lederach, Southwestern Baptist Theological Seminary, Fort Worth, Texas, is working on his doctor's dissertation on religious education in the (Old) Mennonite church. D. C. Wedel, Iliff School of

ogy, Denver, Colorado, is studying the educational philosophy of C. H. Wedel.

W. Peters, Hartford Theological Seminary, Hartford, Connecticut, has completed a doctor's dissertation on the foreign mission activity of the Mennonite Brethren Church and C. F. Plett, Central Baptist Theological Seminary, Kansas City, Kansas, is studying the history of the Krimmer Mennonite Brethren. Edwin Pitt, University of Alberta, Edmonton, Alberta, Canada, is investigating the Hutterites of Alberta; and John A. Hostetler, Goshen, Indiana, is pursuing his study of the Amish. Wm. Umble, Northwestern University, Evanston, Illinois, is completing his doctor's dissertation on Mennonite singing; and John C. Wenger, Goshen, Indiana, is completing his work on nonconformity among the Mennonites. Elmer Suderman, University of Kansas, Lawrence, Kansas, is continuing his study of Mennonite literature; Ed. Moyer, Westminster Choir School, Princeton, New Jersey, is studying a phase of Mennonite music. Orlando Schmidt, White Biblical Seminary, New York, is investigating the use of the fine arts among Mennonites. Guy F. Hershberger, Goshen, Indiana, is engaged in a larger study of the Fulton County, Ohio, Mennonite community and a history of the (Old) Mennonite church during World War II. Melvin Gingerich, Goshen, Indiana, has completed a study of the Mennonite conscientious objectors during World War II and is studying the Mennonite conscientious objectors during World War I. Charles B. Hirsch, University of Indiana, Indianapolis, Indiana, is making a study of the conscientious objectors of Indiana during World War II. Barbara Coffman, Vineland, Ontario, is working on

a biography of her grandfather, John S. Coffman; and Mrs. Alice Kauffman Gingerich is writing the life story of her father, Daniel Kauffman. Leland Harder, North Newton, Kansas, is making a study of the life, writings, and contributions of the early American pioneer, Pieter Cornelis Plockhoy; and Roy Just wrote a dissertation on Johann Cornies and his era at the University of Kansas, Lawrence, Kansas. Silas Hertzler, Goshen, Indiana, is completing the Hertzler family history.

Don Edward Totten, University of Chicago, Illinois, is making a study of land-use patterns in some parts of Dakota and Manitoba. Harley Stucky, Northwestern University, Evanston, Illinois, has investigated the mutual influences of European and American Mennonites during the last decades.

Evidently the seventy-fifth anniversary (1949) of the coming of the Mennonites from Prussia and Russia to the prairie states and provinces will pass without resulting in any major investigations fitting for this occasion.

In conclusion, we would like to refer to a major research and publication project in which all Mennonites of America have a share, namely the *Mennonite Encyclopedia*. This project, now in progress, is based on the *Mennonitisches Lexikon* by Christian Hege and Christian Neff.

It should be remembered that these are only some of the projects under investigation. We plan to carry out such a report annually. We will be grateful if readers interested in this project would notify us about studies that are being made and publications that are being prepared so that they can be included in this report or in our bibliography.

NEW BOOKS IN REVIEW

Pennsylvania German Influence

The Influence of the Pennsylvania Dutch in the Middle West. By G. M. Ludwig. Allentown, Pennsylvania: The Pennsylvania German Folklore Society, Vol. X, (1947). \$5.00.

The Pennsylvania Germans in Ontario, Canada. By Arthur D. Graeff. Allentown, Pennsylvania: The Pennsylvania German Folklore Society, Vol. XI, (1948). \$5.00.

LUDWIG'S *The Influence of the Pennsylvania Dutch in the Middle West* traces in a very specific way not only the spread of the Pennsylvania German people from Pennsylvania to the Ohio, Mississippi, and Missouri river valleys but also points out the extent to which their culture was diffused in the same areas. Not only does he trace Pennsylvania German family names in these regions, but he mentions the ways of farming, tools, the furniture, and other products of their culture which they took with them into the Middle West and which have come to be widely accepted west of the Appalachians. Very valuable is his discussion of such items as the dinner bell, the Swiss bank-barn, the pale fence, the

covered bridge, and the left-handed plow. In addition he refers to methods of farming, to the continued use of Pennsylvania German idioms, and to qualities of character that have been typical of the Pennsylvania Germans wherever they have gone. As he is very well acquainted with the Mennonites of Iowa, he uses them freely as illustrations to prove the point that the Pennsylvania Germans have had considerable influence in the Middle West; however, he does not limit his illustrations to this group as there are even larger numbers of Pennsylvania Germans in the Middle West who are Lutheran, United Brethren, and Evangelical.

In a similar way, Graeff traces the migration of the Pennsylvania Germans into Canada and presents a study of the common elements of culture which still exist in eastern Pennsylvania and Ontario after a separation of more than a century. As the Mennonites were the first to form a large settlement of Pennsylvanians in Upper Canada, the author gives considerable attention to them. The first part of his account is historical; the remainder is a sociological study of the culture and folkways of the present descendants of the early immigrants from Penn-

sylvania, together with a comparison of these ways to those common in eastern Pennsylvania.

The author states in his opening paragraphs, "The windblown seeds of new settlements, spreading like the spokes of the wheel, have grown out of the German-speaking counties of Pennsylvania. More and more the residents of our western states and of our neighbors in Canada will come to look upon Pennsylvania as their most recent place of origin." Ludwig and Graeff in years to come will receive credit for developing this concept.

—M.G.

Pennsylvania German Arts

Pennsylvania Folk-Art, An Interpretation. By John Joseph Stoudt. Allentown, Pennsylvania: Schlechter's, 1948. 402 pages, over 400 illustrations. Price: \$7.50.

The Pennsylvania Dutch Cook Book. By Ruth Hutchinson. New York: Harper & Brothers, 1948. 213 pages. Price: \$3.00.

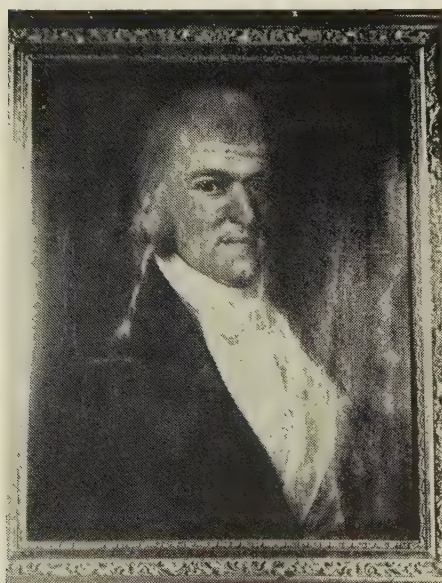
The author of the book *Pennsylvania Folk Art*, John Joseph Stoudt, has made extensive studies of the Pennsylvania German culture in this country and abroad. His book is, therefore, far more than a catalog and description of Pennsylvania German art items. It is an interpretation of Pennsylvania German art seen against a wide religio-cultural background. In successive chapters we are introduced to the sources of this art, the symbolic mood of the Pennsylvania German Pietism which produced it, and its symbolism and literary expression. In the second part of the book sample illustrations are reproduced of art at Ephrata, *Fraktur*, portraits, household objects, ceramics, textiles, architectural decorations and tombstones.

This is more than merely a book on folk-art. It is a penetrating analysis of the religious setting of the groups that made Pennsylvania what it has become.

There are the Lutherans, Reformed, Mennonites, Moravians, Schwenkfelder, Brethren, Quakers, and others. Very illuminating is the study of the songs and song-books. For the readers of *Mennonite Life* it will be of interest to note that the Mennonites and Amish receive due recognition in this total picture. It is interesting to note in what areas they shared with the others this Pennsylvania German culture and in which ones they deviated. The Mennonites, not practicing infant baptism, did not produce *Taufscheine*, but were experts in the production of *Vorschriften* used in their parochial schools.

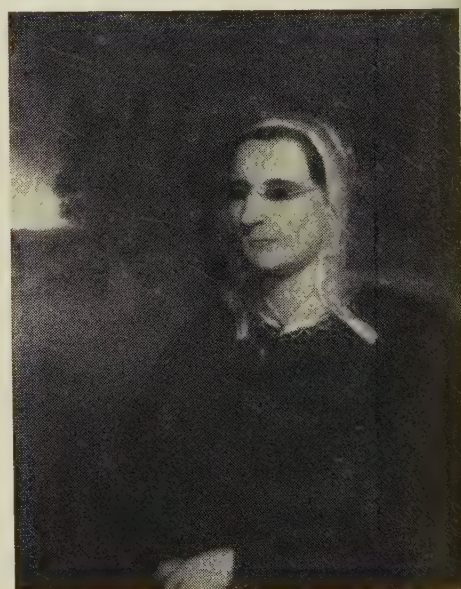
Doubtless cooking is one of the most universally appreciated arts. Paging through Ruth Hutchinson's *The Pennsylvania Dutch Cook Book*, we encounter first the soups, because "you don't have to have teeth to eat soup." But in the days when the Pennsylvania German soups originated they were an all-purpose food which "would build young bones" and "stick to the farmer's ribs." Of some thirty we are mentioning only *Grumber* (potato) and *Tzvivvle* (onion) soups. Under "Bread and Breadstuffs," *Fastnacht-kuche* is famous. Just to go down the contents without stopping to read the recipes makes a person's mouth water. There are the meats, poultry and eggs; the cheeses, fish, and sea foods; vegetables, sweets, and sour; pies and pastries; cakes and cookies; desserts and candies. Among some forty pies we find such as Amish Half-Moon and Shoofly. Each of the chapters on the above-mentioned list of foods has an appropriate and informative introduction commenting on the history and folklore of the Pennsylvania Germans. Those of us who have eaten at Pennsylvania German tables know that the test of the pie is the eating—*selber essen macht fett*. Whether you are familiar with Pennsylvania German foods or are interested in enlarging the variety of your menu, you will find this to be a helpful guide.

—C. K.



(Left) Francis Daniel Pastorius, who as agent of the Frankfort Land Company was one of the founders and leaders of the Germantown settlement. He was also active as legal advisor and educator.

(Right) Portrait of a Mennonite woman by Benjamin Eicholtz, now located in the Philadelphia Museum of Art.





examples of the Pennsylvania German designs used on pottery and china.
 5) Sgraffito Pottery now in Pennsylvania Museum. (Below) Octagonal Paste
 China. Property of Arthur J. Sussel.

6) Mennonite Towel of late Mrs. A. K. Hostetter with traditional Pennsylvania
 German designs.



Summer Bible School Material

The "Old" Mennonites have had the vision of providing their own literature for use in the summer Bible schools and in 1933 they also published a complete set of teacher's manuals. A few years ago it was felt that a new series for summer Bible schools should be prepared. C. F. Yake was again chosen as editor for this series which was practically completed in the summer of 1948 when most of the units appeared and were used by many of the "Old" Mennonite churches. This series included teacher's handbooks and student's workbooks in thirteen age groups: three pre-school groups and grades one through ten, and a superintendent's manual.

This summer Bible school course has a number of characteristics which make it distinctive in the field of curriculum materials: 1) It is sound theologically. 2) It presents the Biblical truths to actual life. 3) It is easy to use as most of the cutouts and pictures that are needed for the workbooks are in the workbook. 4) It provides a workbook in which suggested activities are related to the material. 5) It is adapted to the age groups for which it is

intended. 6) It is in keeping with the basic objectives of the Mennonite church. 7) It is printed in an attractive manner with good paper, good printing, and colorful covers.

The General Conference is printing its own edition of new "Summer Bible School Series" and by April 1 grades III, V, and VII will be available. This edition will include the same content as the "Old" Mennonite series in the Biblical material, both in the teacher's handbooks and the workbooks for the pupils. The General Conference has substituted its own mission units in the sections in which the "Old" Mennonites dealt with their own missionary activities. The mission unit in grade III covers China, in grade V Africa, and in grade VII Conference leaders. In addition the General Conference edition includes its own units on music with the hymns and songs printed in the workbooks and the teacher's handbooks. Grades IV, VI, and VIII will appear for the summer of 1950. Mrs. H. J. Andres is the editor of the General Conference edition. Inquiries should be addressed to our Mennonite book stores.

—Paul Shelly

Mennonite Bibliography, 1948

BY CORNELIUS KRAHN AND MELVIN GINGERICH

The *Mennonite Bibliography* is published annually in the April issue of *Mennonite Life*. It contains a list of books, pamphlets, and articles that deal with Mennonite life and principles. Some items by Mennonite authors not dealing specifically with Mennonite subjects are also included.

The magazine articles are restricted to non-Mennonite publications since complete files of Mennonite periodicals such as the *Mennonite Quarterly Review*, *Mennonite Life*, *Mennonite Community*, the *Mennonite*, the *Gospel Herald*, *Der Mennonit*, and many other periodicals, year-books, and conference reports are available at the historical libraries of Bethel College, North Newton, Kansas; Goshen College, Goshen, Indiana; Bluffton College, Bluffton, Ohio; and the Mennonite Biblical Seminary, Chicago, Illinois.

Previous bibliographies published in *Mennonite Life* appeared in the April issues of 1947 and 1948. Authors and publishers of books, pamphlets and magazines which should be included in our annual list are invited to send copies to *Mennonite Life* for listing and possible review.

BOOKS—1947 (not previously listed)

Fifty Years—Building on the Warwick. Denbigh, Virginia: Warwick River Mennonite Church, 1947. 153 pp. \$2.00. (Illustrated, Warwick Mennonite community.)

Frey, J. William and H. C. Frey, *The Conestoga Wagon—A Pennsylvania Dutch Product*. Lancaster, Pennsylvania: The authors, 1947. 42 pp. 75 cents. (Illustrated.)

Graeff, Arthur D., *It Happened in Pennsylvania*, Illustrated by Betty S. Hessemer, Philadelphia: The John C. Winston Company, 1947. 183 pp. \$2.50.

Guide to Swarthmore College Peace Collection. Compiled by Ellen Starr Brinton and Hiram Doty. Swarthmore, Pennsylvania: Swarthmore College, 1947. 72 pp.

Hayes, Abner Reed, *The Old Order Amish Mennonites of Pennsylvania, Survival of Religious Fundamentalism in a New World Environment*. Lewistown, Pennsylvania: Mifflin County Historical Society, 1947. 23 pp. 50 cents.

Hostetler, Lester, compiler, *101 Hymns from the Mennonite Hymnary*. Newton, Kansas: Board of Publication, Mennonite General Conference, 1947. 79 pp. 25 cents.

Hutchinson, Ruth, *The Pennsylvania Dutch Cook Book*. New York: Harper and Brothers, 1947. 312 pp. \$3.00.

Hylkema, T. O., and D. A. Wuite-van Maasdijk, *Het heilig evangelie naar de beschrijving van Lucas*.

Haarlem, The Netherlands: H. D. Tjeenk Willink and Soon N. V., 1947. 343 pp. (Commentary on Luke.)

Knipscheer, L.D.G. and H. Bremer, *Wie zijn wij*. Groningen, The Netherlands: Doopsgezinde Gemeente, 1947. 79 pp. (Describes Dutch Mennonites.)

Kroeker, Jacob, *Sein Hirtenamt*. Kreuztal, Westfalen: Verlag Wilhelm Schmidt, 1947. 17 pp. (Devotional.)

Mitchell, Edwin Valentin, *It's an Old Pennsylvania Custom*. New York: Vanguard Press, 1947. 262 pp. \$3.00. (Illustrated, Pennsylvania Mennonites.)

Pennsylvania German Folklore Society, Vol. X. Allentown, Pennsylvania, 1945 (1947). 215 pp. \$5.00. Contains:

Ludwig, G. M., *The Influence of the Pennsylvania Dutch in the Middle West*.

Yoder, Donald H., *Emigrants from Wuerttemberg, the Adolf Gerber Lists*.

Reimer, David P., *Erfahrungen der Mennoniten in Canada waehrend des zweiten Weltkrieges, 1939-45*. (Steinbach, Manitoba), 1947. 177 pp. (Canadian Mennonite CO's during World War II.)

Rohrer, Peter Lester and Mary E. Rohrer, *The Story of the Lancaster County Conference Mennonites in Civilian Public Service, with Directory*. Smoketown, Pennsylvania: The authors, 1947. 118 pp.

Shank, James M. and Luke J. Shank, *Our Boys in Civilian Public Service of the Washington Co., Md.—Franklin Co., Pa. Conference*. Chambersburg, Pennsylvania: The authors, 1947. 54 pp.

Smith, C. Henry, *Metamora*. Bluffton, Ohio, 1947. 72 pp. (Local history of Illinois.)

Smith, Edward C. and Virginia van H. Thompson, *Traditionally Pennsylvania Dutch*. New York: Hastings House, 1947. 81 pp. \$3.00. (Illustrated, Amish customs and dress.)

Wiebe, P., *Gott gruesze dich! Gedichte*, Yarrow, British Columbia: The author, 1947. 72 pp. \$1.10.

The Wheathill Bruderhof. Burwarton, Shropshire, England: Society of Brothers, 1947. 3 pp.

BOOKS—1948

Anderson, Elaine Joy, *Old World Iowans*. Mason City, Iowa: Klipto Loose Leaf Co., (1948). 148 pp. (Reference to Mennonites.)

Bach, Marcus, *Report to Protestants*. Indianapolis, Indiana: Bobb-Merrill Co., 1948. 277 pp. \$3.00.

Bartsch, Franz, *Unser Auszug nach Mittelasien*, North Kildonan, Manitoba: Echo-Verlag, 1948. 90 pp. \$1.00.

Burwalde School, Diamond Jubilee Year Book, 1888-1948. Winkler, Manitoba. 56 pp.

- Eva, *Marguerite Valmore*. Hamburg, Germany: Maria Honeit, 1948. 331 pp. (Novel dealing with Russian Mennonites.)
- Howard, and Jesse W. Hoover, *Before You Die*. Akron, Pennsylvania: Mennonite Central Committee, 1948. 70 pp. 20 cents. (CO's and conscription.)
- Dieter, *The Maryland Germans*. Princeton, New Jersey: Princeton University Press, 1948. 476 pp. \$1.00. (Reference to Mennonites.)
- Ham, Mabel, *Kristli's Trees*. Toronto, Ontario: McClelland and Stewart Limited, 1948. Illustrations by Evelyn Dewdney. 198 pp. \$3.00. (Children's story of a Mennonite boy.)
- Arnold, *Dee Fria*. North Kildonan, Manitoba: The author, 1948. 70 pp. 75 cents. (Revised Low German play.)
- Arnold, *Koop enn Bua taore nao Toronto*. North Kildonan, Manitoba: The author, 1948. 99 pp. \$1.00. (Low German fiction.)
- Arnold, *Verloren in der Steppe*. Vol. V. North Kildonan, Manitoba, Canada: The author, 1948. 103 pp. \$1.00. (Historical fiction, Mennonites in Russia.)
- Leslie, *Pathways of Peace*. Elgin, Illinois: Brethren Publishing House, 1948. 480 pp. (History of Brethren Civilian Public Service.)
- 50th Anniversary Service*. Scottdale, Pennsylvania: Herald Press, 1948. 32 pp. (Fifty years of service in the Mennonite ministry, by E. S. Hallman.)
- Sign Missions*. Hillsboro Kansas: Board of Foreign Missions, Mennonite Brethren Church.
- Africa*, Sept. 1948. 116 pp.
- India*, April, 1948. 182 pp.
- India*, J. H. Lohrenz. July, 1948. 30 pp.
- Shiem, 1928-48*. Steenwijk, Netherlands: Doopsgezinde Broederschapshuis, 1948. 48 pp.
- erman, W. F., *Waar God ons aanspreekt*. Amsterdam, Netherlands: J. H. de Bussy, 1948. 78 pp. (Bible outlines for baptismal candidates.)
- ck, Theo, editor, *Botschaft und Nachfolge*. Karlsruhe, Germany: Konferenz der sueddeutschen Mennoniten, 1948. 104 pp. (Messages of German Mennonite Student Conference.)
- ber Family Record, 1939-1948, The Peter*. Galva, Kansas: Jacob M. and Anna Graber Goering. pp. 444, 1948. \$5.00.
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From Contributing Readers . . .

Editors, *Mennonite Life*

All the 1947 issues of *Mennonite Life* have arrived and I must express my appreciation for their prompt arrival.

The family is immensely pleased with them. It is a superior magazine in every respect. Its form and content appeal to young and old alike.

The Mennonite church will certainly benefit from such publication.

Yours truly,
Orlin Schumacher

Pandora, Ohio

Editors, *Mennonite Life*

Mit groszem Interesse habe ich Ihre Zeitschrift von Anfang bis zu Ende gelesen. Es ist das erste Mal, dasz ich Ihr Blatt in den Haenden hatte. Auf der letzten Seite las ich, dasz ein Dr. A. E. Hiebert auch groszen Gefallen am *Mennonite Life* habe und besonders der Artikel von Peter M. Friesen, dem mennonitischen Historiker, schaeztete.

Meine Mutter Katharina Martin Friesen-Hildebrand war die rechte Schwester von Peter Martin Friesen.

Ihre
Eugenie Hildebrand
Windsor, Ont., Canada

THE EDITORS APOLOGIZE

Some of our readers have pointed out that the article "Interlude in the Shenandoah" published in the January issue, contained inaccuracies in its references to the Weaver Mennonite Church. The editors apologize that they did not thoroughly check these references. The article, written by a professional writer, was unsolicited.

(1) The Weaver Mennonite Church, as the photograph indicates, is a modern building and the descriptive references to it in the text are, therefore, outdated.

(2) The present Weaver Mennonite Church has a well-educated ministry, some of whom are teaching at Eastern Mennonite College.

(3) It is not customary for the public to witness observances of the Lord's Supper and Foot Washing.

We are indeed sorry for these and similar misrepresentations and are making arrangements to have a Virginia Mennonite historian contribute articles on Mennonite life and practice in that area.

—The Editors

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Correction: Line 1, column 2, page 23 should read 21,000 refugees.

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The Soil—Our Mother

Again and again I thank God for His grace in keeping us so near nature. God is our father, the soil is our mother, nature is our teacher, toil is our experience and our treasure, life is our goal. Pale and hungry many wrestle in despair of their daily bread while the soil makes ample provision for what we need . . . Between smokestacks and apartment homes people race frantically across the sweltering pavement in pursuit of the elusive fortune which beckons some and buries others alive. Our goal is not success, but peace; not frivolity and lust, but solace in God, to achieve life; not incident or fate, but rather providence, strength, love, and discipline. Thus blessed are Christian tillers of the soil—privileged to plow and sow.

—J. Rempel (Free translation from
Unser Blatt, 1926.)